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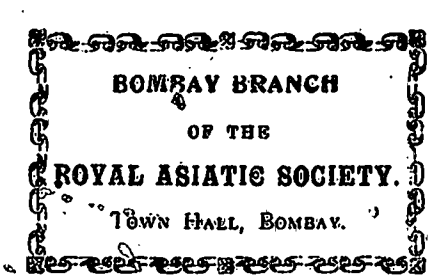

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LEVUKA

(ISLAND OF OVALAU)

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TEN MONTHS

IN

THE FIJI ISLANDS,

BY

MRS. SMYTHE.

WITH

AN INTRODUCTION AND APPENDIX

BY

COLONEL W. J. SMYTHE,

ROYAL ARTILLERY; LATE H.M. COMMISSIONER TO FIJI.

60416

a c.

Illustrated by Chromolithographs and Woodcuts
from Sketches made on the spot.

WITH MAPS BY ARROWSMITH.

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OXFORD and LONDON:
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PREFACE.

THE circumstances which led to my official mission to the Fiji Islands, and an account of the voyage to them by way of Sydney and Auckland, and on return to England by San Francisco and Panama, will be found briefly related in the Introduction. Mrs. Smythe's Letters, written originally to friends at home, contain a personal narrative of our cruise among the Islands, and of our subsequent sojourn at them. In the Appendix are given, the Instructions addressed to me by his Grace the Duke of Newcastle, Secretary of State for the Colonies; my official Report; Notes of Meetings with the native chiefs, and other papers bearing on the subject of my enquiry; the Magnetical and Meteorological observations made by me at Levuka; and finally, a notice of the Melanesian Mission, the most original and promising of all the attempts made to reclaim the natives of the South Sea Islands, and probably the most interesting of all the Christian missions of the present age.

The word "Fiji" has been employed throughout the work, being the name by which the Group is

most generally known. By the inhabitants themselves the form "Viti" is more extensively used, that of "Fiji" being confined to the windward or eastern islands.

In writing Fijian words, the Italian sound of the vowels has been observed. The consonants are employed precisely as in English. This use of the latter differs slightly from the practice of the missionaries, who have given special sounds to a few of the consonants. For example, as *b* by a Fijian is always pronounced *mb*, and *d* pronounced *nd*, the missionaries have given to the simple *b* and *d* the sounds of *mb* and *nd* respectively; they use also *c* (the English use of which can be supplied by other letters) to represent the sound of *th*. To persons in the constant habit of writing Fijian, these abbreviations are no doubt convenient, but to others they are more likely to prove misleading. The *th* is always sounded as in *that*, never as in *thing*. The accent in Fijian words is invariably on either the ultimate or the penultimate syllable, but in nine cases out of ten on the penultimate.

In order to present a more vivid picture of Fijian scenery, although at the loss of artistic effect, the aid of chromolithography has been borrowed.

W. J. SMYTHE.

Christmas, 1863.

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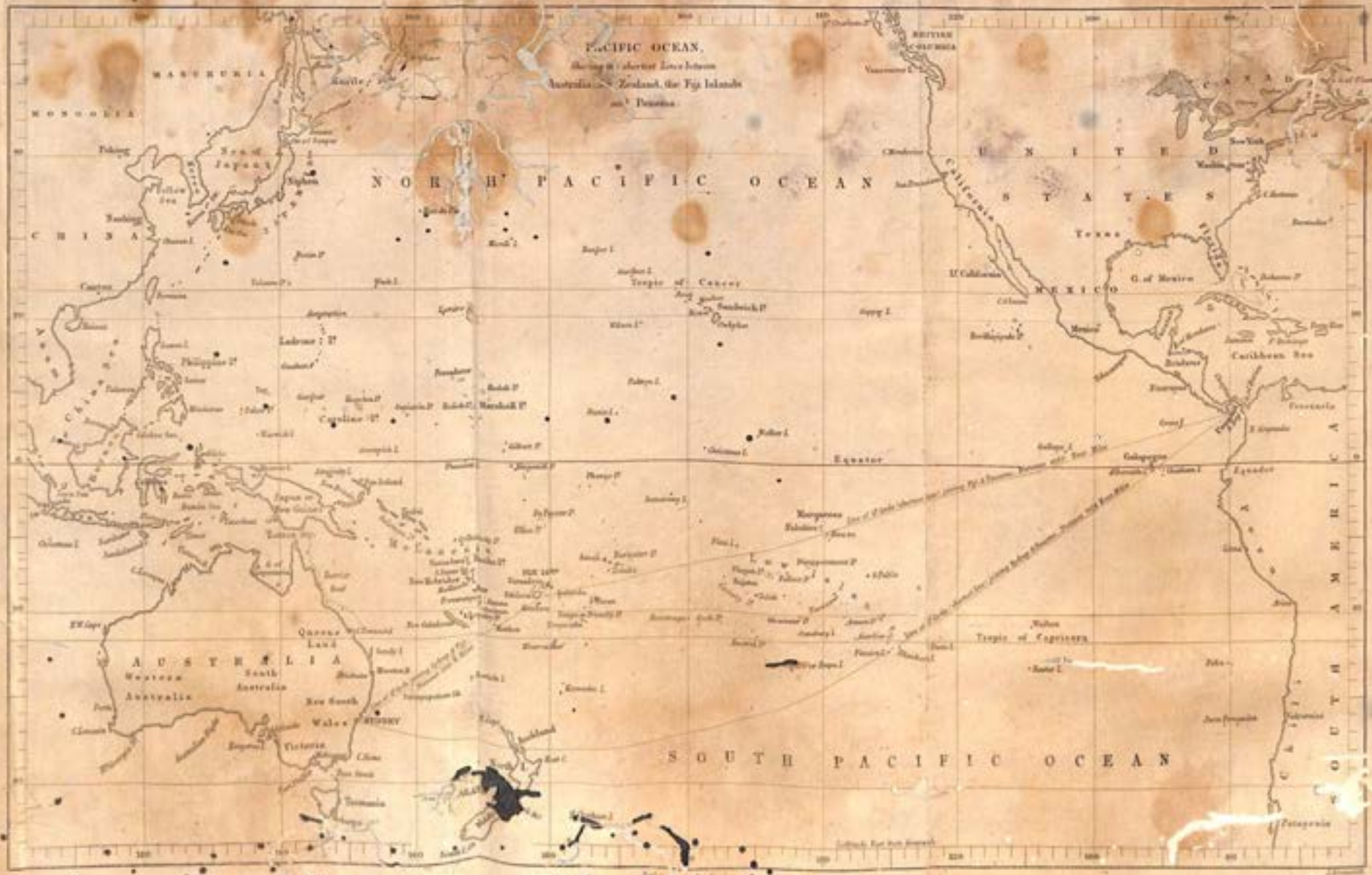

PACIFIC OCEAN,
NORTH PACIFIC OCEAN
SOUTH PACIFIC OCEAN
MANCHURIA
MONGOLIA
CHINA
Japan
Sea of Japan
Yellow Sea
Pekin
Nankin
Canton
Formosa
Philippine Is.
Luzon
Palawan
Borneo
Celebes
Sumatra
Java
Singapore
Malacca
Andaman Is.
Ceylon
Bay of Bengal
Hindostan
Arabian Sea
Persian Gulf
Arabia
Red Sea
Abyssinia
Madagascar
Mozambique
Cape of Good Hope
AUSTRALIA
Western Australia
South Australia
New South Wales
SYDNEY
Victoria
Queens Land
New Zealand
Tasmania
Fiji Islands
Sandwich Is.
Society Is.
Marquesas
Pitcairn I.
Easter I.
Galapagos
Peru
Chile
Patagonia
Cape Horn
Tierra del Fuego
Falkland Is.
Buenos Ayres
Rio Janeiro
Brazil
Caribbean Sea
Panama
Mexico
G. of Mexico
Texas
California
UNITED STATES
CANADA
BRITISH COLUMBIA
Vancouver I.
New York
Washington
Tropic of Cancer
Tropic of Capricorn
Equator
SOUTH AMERICA

INTRODUCTION.

THE islands of the Pacific Ocean, so great in number, are in general too small and too widely dispersed to be of much political or commercial importance. In a few instances only are they clustered into groups having a common language. Of all the European powers, France alone has attempted to form settlements on any of the islands, and the experiment in her hands has been both costly and unproductive. The connection of England with the inhabitants of the Pacific has been confined to the labours of her missionaries and the occasional visits of her ships of war. A few vessels, chiefly from the port of Sydney, collect periodically the supplies of native produce which the islands afford.

At some of the groups foreign Consuls are stationed. In 1858, Mr. W. T. Pritchard, a son of the Rev. George Pritchard, of Tahitian fame, was appointed the first British Consul at the Fiji or Viti Islands, a group the inhabitants of which, formerly known as the most ruthless cannibals, were being gradually reclaimed by English missionaries belonging to the Wesleyan Methodist Society. Mr. Pritchard, who was [illegible] the Navigators' Group at the time of his appoint-

ment, reached his post in the beginning of September, 1858. His stay here was short. Two months after his arrival he started for England, taking with him samples of native cotton, and a document purporting to be an offer, from the King, of the sovereignty of the Fiji Group to Her Majesty Queen Victoria.

On his arrival in London, Mr. Pritchard busily urged the importance of the offer of which he was the bearer. He represented to the Foreign Office the great advantages which England could not but derive from the possession of the Fiji Islands. At Exeter Hall he pleaded for the heathen natives, and dwelt on the protection the British flag would extend to the missionary cause. His samples of cotton were forwarded to Manchester, and drew from the Cotton Supply Association the resolution: "That if the representations made by Her Britannic Majesty's Consul, Mr. Pritchard, as to the probable quantity and quality of cotton which can be procured in the Fiji Islands be correct, the attention of Her Majesty's Government ought to be directed to securing for this country the means of obtaining those supplies." At this period, although there was nothing to indicate an interruption of our intercourse with the States of North America, the risk to which our manufactures were exposed by their dependence for raw material mainly on a single country, anxiously engaged the attention of Her Majesty's Government, and gave an exceptional importance to representations of a new source of supply.

The offer of the sovereignty of the Fiji Islands to England, which had been communicated in the first instance to the Foreign Office, passed to the consideration of the Colonial Office, by whom further enquiries were instituted, the details of which are given in a Blue Book of last session[a]. No con-

[a] Correspondence relative to the Fiji Islands, presented to both Houses of Parliament by command of Her Majesty. May, 1862.

clusion had, however, been arrived at when in June, 1859, the change of Ministry took place. In the new Administration, the office of Secretary of State for the Colonies was accepted by the Duke of Newcastle, who promptly took up the question of Fiji. The information before Government on which to form a judgment, appeared to His Grace insufficient, and he decided on first sending a special Commissioner to the Group to conduct an enquiry on the spot.

Towards the end of December the preliminary arrangements of my mission were completed. Before leaving England, the Duke considered it desirable that I should visit Manchester, and furnished me with a letter of introduction to Thomas Bazley, Esq., M.P. for the borough. From Mr. Bazley I received much valuable information regarding cotton. He conducted me over his own magnificent establishment at Bolton, and introduced me to the Council of the Cotton Supply Association. At the offices of the Association I had an opportunity of examining a collection of cotton of every variety and in various stages of preparation, models of gins, and other objects of high industrial interest.

American cotton, which is of two kinds, is generally known by the names of Sea-Island and Upland. The first, which is the finest cotton imported into Great Britain, grows on the small sandy islands and along the low sandy shores of Carolina and Virginia. It is long in the staple, of an even silky texture, and easily separated from the seed. Unluckily, however, it can be raised only in certain situations; so that its quantity is limited, and has not, in fact, been increased since 1805. As in the manufacture of certain fabrics Sea-Island cotton alone can be employed, an increase in the supply of it is a matter of much importance. From the description given of the soil and climate of the Fiji Islands, it was hoped that this most valuable variety might succeed

in them, and a supply of the seed was granted by the Association for the purpose of making a trial. Of Upland cotton, the quantity may be considered unlimited. It is all short stapled, though of varying qualities. Its separation from the seed is so very difficult, that if it be done by hand, the cotton is hardly worth the labour. This was, however, the only way in which it could be made available for use previously to 1793. Whitney did for the planters of the Southern States what Arkwright and Watt did for England; he invented a machine by which the wool of the Upland cotton is separated from the seed with the greatest facility and expedition. Whitney's invention came into operation in 1793, and in 1794, 1,601,760 lbs., in 1795, 5,276,300 lbs., and in 1858, 1,118,624,012 lbs., of which only 12,101,058 lbs. were Sea-Island, were exported[b]. Since Whitney's invention other gins have been introduced. The one which the Manchester Association appeared to hold most in favour was the Macarthy gin, of which the Council entrusted two to Mr. Pritchard when he returned to Fiji.

It was supposed my absence from England would last about twelve months. What opportunities there might be of using scientific instruments could not be foreseen, but in a visit to places so remote and little known, it was desirable not to be unprepared should occasion offer. Through the kindness of General Sabine, who took a lively and effective interest in the expedition, I was supplied from the Observatory at Kew with a complete set of portable magnetical instruments. Admiral Fitzroy, Director of the Meteorological Department of the Board of Trade, and Capt. Washington, Hydrographer to the Admiralty, most liberally assisted me with instruments and charts from their respective departments. Sir William Hooker, on hearing of my mission, suggested that advantage should be taken of the

[b] M'Culloch's Commercial Dictionary.

opportunity it afforded to make a botanical examination of the Group. In this suggestion I fully concurred. Our representations were favourably entertained by Government, and on Sir William's recommendation, Dr. Berthold Seemann was attached to the expedition as Botanist. By birth a German, Dr. Seemann had been admitted young into the Royal Gardens at Kew, where his industry and abilities had won him the generous aid and encouragement of the establishment. He was at the time absent on a visit to his native country, and could not return to England before the departure of the January mail by which I was to proceed to Sydney. It was therefore arranged that he should follow by the succeeding mail to Sydney, where, as I should probably meet with some detention, he might arrive in time to accompany me to the Islands. Sir William Hooker, with his wonted kindness and consideration, undertook to solicit for Dr. Seemann a letter from the Foreign Office, and to furnish him with introductions to several of the Colonial Governors, and other private friends[c].

Accompanied by my wife, I left London on the evening of the 16th of January, 1860, for Marseilles, where we embarked on board the Peninsular and Oriental Company's steam-packet "Vectis." We reached Malta on the 22nd after nightfall, and left again at midnight. Early on the morning of the 26th we entered the picturesque harbour of Alexandria, reached Cairo by railway the same evening, and the next day, after crossing the Desert by railway, embarked at Suez on board the screw steam-ship "Emeu," which was waiting to carry us to Sydney.

At midday on the 2nd of February, we passed between the island of Perim and the coast of Arabia. The strait is about two miles wide, and would be commanded by batteries on the island; but there is a passage past the other,

[c] For Dr. Seemann's Instructions, see Appendix.

or African side of the island, said to be equally safe, and eight miles wide. The island of Perim is low, and quite barren: everything, including water, is brought from Aden. We reached Aden about 11 o'clock the same night, having discharged a rocket and fired a gun as we approached the harbour. A party of us went ashore next morning, shortly after daylight. Attracted by firing from one of the batteries, we walked in that direction along an excellent road close to the sea. On reaching the spot, we found Captain Bayly's Battery, of the Royal Artillery, detached from Bombay, engaged in gun-practice at a floating target. Officers and men were clothed in a dress of light-coloured cotton, with a helmet to match, which appeared admirably suited to the burning climate of Aden. A different opinion was however held in Bombay, and only the day previous an order had arrived from the General commanding in that Presidency, directing the troops at Aden to wear the same dress precisely as in England.

The people of Aden are of various races, but chiefly Somaulis from the opposite coast of Africa. They appeared very merry and good-humoured, and several spoke a little English. One of them evidently imagined he had discovered a tender spot in our national heart. Pointing to two youngsters he said, "You give one sixpence, two small boy fight." The young rogues seemed quite anxious to awaken the sweet memories of home for us, but we forewent the charm.

Water for the garrison is brought from outside the lines, the wells inside being all more or less brackish. The allowance is so scanty that one of the officers, who is married, told us he paid £40 a-year for fresh water. Recently, traces have been discovered of vast tanks constructed in ancient times for holding rain-water. Although it rarely rains at Aden, occasionally tropical storms pass over, and discharge

in a few hours deluges of rain sufficient, if collected, to supply a long consumption. The Commandant, a Brigadier of the Bombay Artillery, was absent, having gone to visit the port which the French had recently acquired on the opposite coast.

Our next halt was to be at the Mauritius. On our way thither, when near the Seychelles Islands, an accident happened to the machinery, which deprived us of its use for sixty hours, leaving us at the mercy of a light wind. Early on the morning of the 15th of February we entered the harbour of Port Louis, and were enabled to spend an entire day on the beautiful island of the Mauritius, looking most brilliantly green from recent heavy rains.

After leaving the Mauritius we ran to the southward nearly into the latitude of the southern coast of Australia; but not meeting with the western winds we expected, we bore up for our port, King George's Sound. Another accident to our machinery exposed us to a foul wind for twenty-four hours. On the evening of the 3rd of March our reckoning made us so close to land, that the speed of the ship was reduced to eight knots, in order that we might not be off the entrance to King George's Sound before daylight. As day dawned we saw for the first time the coast of Australia, of which we had now reached the south-western corner. We lay-to for a short time for the pilot to come on board: his crew were "prisoners," and their clothing was stamped with a large P. This colony (Western Australia) is the only one which admits convicts from England. The men are said to be very touchy at being called "convicts:" "prisoners," at least, they expect: among themselves, "government-man" is the euphemism in vogue. The better conducted are allowed a considerable amount of liberty.

As soon as the ship dropped anchor several boats came alongside. In one were several natives, most wretched-look-

ing creatures, bringing fish for sale. After we landed we saw some more of them, the males with their hair and faces daubed over with red clay; the women with white clay, instead, which gave them a hideous look. They followed us begging for some time.

King George's Sound is remarkable for the only successful attempt yet made to reclaim the aborigines of Australia. To the resident magistrate, Mr. Campfield, and his wife the credit of this success is due. The day of our arrival was Sunday, and on coming out of the church of the settlement Mr. and Mrs. Campfield kindly invited us to visit their institution. The building consists merely of a large school-room and two sleeping-rooms adjoining their private residence. In the two buildings some twenty native girls, from eighteen months old to as many years, are lodged and taught, fed, and watched over with maternal care by Mrs. Campfield. They were plainly but very cleanly dressed: their features could certainly not be called handsome, the mouth in particular being large and coarse. We were struck with the colour of their hair: it was straight and of two shades, a sort of flaxen with a darker hue underneath. One of the girls, Bessy by name, a bright-eyed little thing of ten years of age, repeated the Collect for the day, which happened to be a difficult one, quite correctly; another read a short story: they all joined in singing a hymn. There is a general impression that the aborigines of Australia cannot be reclaimed, founded on the unsuccessful issue of the attempts hitherto made. The results of Mr. and Mrs. Campfield's experiment prove what can be done, at least with the girls. The secret of their success lies probably in the domestic character of their institution, in which the children live and are treated by them precisely as members of their family.

From King George's Sound the course of the mail-packet is nearly due east across the Great Australian Bight to

Kangaroo Island, where a small steamer from Adelaide waits to receive the mails and passengers for the colony of South Australia. On the afternoon of the 8th we sighted the island, and ran along its inner side, three or four miles from the shore. As we approached the place where the small steamer should meet us, we discharged a rocket and burned blue-lights. It was a beautiful moonlight night, and most of the passengers were on deck. At half-past one o'clock the small steamer came alongside, the passengers and mails were quickly put on board her, and by two o'clock she was on her way to Adelaide. We were behind our time, and she had been waiting five days at Kangaroo Island for us. From Adelaide a telegram is sent to Melbourne and Sydney, announcing the arrival of the mail, and giving the names of the passengers and a summary of the news.

Among the passengers who joined us at the Mauritius was a young French naval officer. He had received a sun-stroke, and his mind was to some extent affected. The excitement of this night appeared to be too much for him. After behaving with great extravagance and talking very incoherently, he finally, between five and six o'clock in the morning, leaped overboard. The shock at once sobered him, and he called out lustily for help. A life-buoy was thrown to him, the engines stopped, and one of the quarter boats, into which the first officer and four lascars sprang, quickly lowered. He seized the life-buoy, and supported himself until taken into the boat. Fourteen minutes after he jumped overboard he was safe in his cabin in the doctor's hands.

Our course now followed the Australian coast to Melbourne, where on the 11th we landed the mails and took in coal; and on the morning of the 14th of March we reached the end of our voyage, and cast anchor at Sydney.

We were not sorry to leave the "Emeu." Considering the very large sum exacted, the domestic arrangements for the

comfort and convenience of the passengers were very inferior. Towards the close of the voyage a letter of complaint to the Directors of the Company in London was drawn up by the passengers. It was not, however, forwarded, from a good-natured regard for the wishes of the officers of the ship, who represented that it might injure their professional prospects. As the officers were in no way responsible for the faults and deficiencies complained of, it is hard to suppose that the Directors could be so unjust as to punish them because complaint was made. Having a monopoly of the line, the Peninsular and Oriental Company can afford to disregard the remonstrances of the public. Without competition the public is rarely well served. Travellers to India and China are beginning to experience the benefits of the service organized by the great French company, the *Messageries Impériales*. To visit Australia, more particularly if the party include ladies and children, the large passenger vessels are found both much more comfortable and much less expensive than the mail steam-packets. The difference in point of time is frequently inconsiderable; the "Great Britain" has gone from England to Melbourne, round the Cape of Good Hope, within a day or two of the time occupied by the mail. The establishment of a second mail line by way of Panama will be a great advantage to the public in many respects.

Instructions had been sent out by the Admiralty to the Commodore on the Australian station (Captain W. Loring, C.B., commanding H.M.S. "Iris") to forward me to the Fiji Islands by the earliest opportunity that could be afforded by a vessel of war. Commodore Loring, who happened to be at Sydney when I arrived, was of opinion that it was a little too early then to visit the Islands, as the hurricane season was not quite over; and further, that the threatening rumours of war which had come from New Zealand made it desirable to await the arrival of the next New Zealand mail. This

delay afforded me time for collecting information about the Fiji Islands, the trade with which centres in Sydney, and of procuring a supply of articles for barter and as presents to the chiefs. In the selection of the latter, tools and objects of utility were chiefly considered.

From Sir William Denison, the Governor-General, I met with the kindest reception and the most obliging offers of assistance.

The expected New Zealand mail brought news of a collision between the natives and the Queen's troops, together with a pressing request from the Governor, Colonel Gore Browne, for naval and military assistance. The Commodore at once proceeded in the "Iris" to New Zealand, whither he recommended me to follow, promising a ship-of-war as soon as the situation of affairs would leave one disposable. Before leaving Sydney I was desirous to see Dr. Seemann, who was to arrive by the "Benares," the next mail-packet from England. The "Benares" reached Sydney so much behind her time, that the steamer to New Zealand in which I had engaged a passage left as soon as she received on board her mails, and I failed to meet him. I was only able to write a few lines, communicating my plans, and acquainting him with the intended sailing in a few days direct to the Fiji Islands of the Wesleyan Mission-vessel "John Wesley." The courteous offer of a passage in this vessel, made to him by the Committee of the Wesleyan Missionary Society, Dr. Seemann availed himself of, and proceeded in her to the Islands.

We reached Auckland, the capital of New Zealand, after an ordinary run of seven days from Sydney. Everything bore the appearance of war. Civilians in much variety of uniform were doing the duty of the soldiers, who with the exception of a few invalids were all gone to Taranaki, the seat of the disturbances. The "Iris" was the only ship of

the squadron in the harbour, the others being employed in various ways assisting the military operations.

The origin of the war may be stated in a few words. The Government purchased a block of land at Taranaki from the natives, after an enquiry into the title of the sellers by the "Land Purchase Department," who pronounced it good. On surveyors being sent to mark out the block in allotments, they were driven off by force of arms by Wiremu Kingi, a native chief, who asserted a right to veto the sale. The Governor considering this an act of rebellion, sent a body of troops against the chief, who has proved more powerful than was expected.

By the treaty of Waitangi the Government alone can purchase land from the natives. This treaty is the foundation of our political relations with the natives, which cannot be understood without an acquaintance with it, and as it has the merit of brevity, I give it here in full.

TREATY OF WAITANGI.

"Her Majesty Victoria, Queen of the United Kingdom of Great Britain and Ireland, regarding with her royal favour the Native Chiefs and Tribes of New Zealand, and anxious to protect their just rights and property, and to secure to them the enjoyment of peace and good order, has deemed it necessary, in consequence of the great number of Her Majesty's subjects who have already settled in New Zealand, and the rapid extension of emigration both from Europe and Australia which is still in progress, to constitute and appoint a functionary authorized to treat with the Aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or any part of those Islands. Her Majesty, therefore, being desirous to establish a settled form of civil government with laws and institutions alike to the native population and to her subjects, has been graciously pleased to empower and authorize me, William Hobson, a Captain in Her Majesty's Royal Navy, Consul,

and Lieutenant-Governor over such parts of New Zealand as have been, or hereafter may be, acquired by Her Majesty, to invite the confederated and independent Chiefs of New Zealand to concur in the following articles and conditions.

"Article the First.—The Chiefs of the Confederation of the United Tribes of New Zealand, and the separate and independent Chiefs who have not become members of the Confederation, cede to Her Majesty the Queen of England, absolutely and without reservation, all the rights and powers of sovereignty which the said Confederation or individual Chiefs respectively exercise or possess, or may be supposed to exercise or possess over their respective territories, as the sole Sovereign thereof.

"Article the Second.—Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand, and to the respective families and individuals thereof, the full, exclusive, and undisturbed possession of their lands and estates, forests, fisheries, and other properties which they may collectively or individually possess, so long as it is their wish and desire to retain the same in their possession. But the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of pre-emption over such lands as the proprietors thereof may be disposed to alienate, at such prices as may be agreed upon between the respective proprietors and persons appointed by Her Majesty to treat with them on that behalf.

"Article the Third.—In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand her royal protection, and imparts to them all the rights and privileges of British subjects.

"William Hobson."

"Now therefore, we, the Chiefs of the Confederation of the United Tribes of New Zealand, being assembled in Congress at Victoria, at Waitangi, and we, the separate and independent Chiefs of New Zealand, claiming authority over the tribes and territories which are specified after our respective names, accept and enter into the same in the full meaning and spirit thereof.

"In witness whereof, we have attached our signatures or marks at the places and dates respectively specified."

(Five hundred and twelve Signatures, &c.)

"*Done at Waitangi,*
6th Jan., 1840."

By this treaty the chiefs ceded to Her Majesty the sovereignty of the islands, so that the acts of Wiremu Kingi are clearly rebellious, though possibly not without extenuating circumstances. The part of the second Article which relates to the purchase of land has been an immense protection to the interests of the natives. The meaning of the word "pre-emption" is said to be open to legal dispute, but it has always been understood and acted on in New Zealand, as that the Government alone can purchase land directly from the native owners. By this arrangement the native sellers are fairly treated, the colonists purchasing from Government have an indisputable title, and the race of land-sharks so injurious to young colonies is kept down. The question of land titles among the natives is said to be extremely complicated, and has necessitated the creation of a special department, which investigates the native titles of all lands offered for sale to Government, before they are purchased.

The great majority of the New Zealand colonists were on the side of the Government in the course it was taking at Taranaki. The Bishop and some of the clergy were, however, supposed not to hold fully the same views, and were in consequence much abused in the newspapers.

Finding there was no probability for some time of obtaining the services of a ship-of-war, I chartered for the purposes of my mission a small vessel of forty tons, named most inappropriately the "Pegasus." We left Auckland in her on the 14th of June, and after a very rough passage reached Levuka, the most frequented harbour of the Fiji Islands, on the 5th of July. Thence I made a cruise through the Group, visiting all the principal chiefs and holding public meetings in their territories. On returning to Levuka at the end of October I discharged the "Pegasus." My enquiry was not completed till some time after,

and during the interval we resided in a wooden house which I had caused to be erected on our first arrival at Levuka. We finally quitted the Fiji Islands at the end of May, 1861, in the "Agnes," a trading-vessel which touched at Levuka on her way to Sydney.

We returned to England by way of America. On the 11th of July we left Sydney to cross the Pacific, on board the fine ship "Electra," Captain Cayser, bound for San Francisco. Our course was nearly due west until we reached the meridian of Pitcairn Island, when we bore up across the tropics till we gained the latitude of San Francisco. The object of this indirect course is to profit by the westerly winds which prevail outside the trade winds in both hemispheres. After a very pleasant passage of sixty-seven days, during which Captain Cayser was unremitting in his attentions, we reached San Francisco. The day of our arrival was Sunday, and as the previous day had been Sunday with us on board, we were reminded of the want of agreement that exists in the Pacific in the keeping of this day, according as the missionaries have arrived from the east or the west.

The narrow passage called the "Golden Gate," which forms the entrance into the bay of San Francisco, is the only opening for many leagues in the precipitate and rocky coast of California. Although navigators had passed it, anchored near it, and given names to adjoining roadsteads, its existence was first discovered by land. At the narrowest part of the entrance, where the distance across is about 1,800 yards, is erected a brick casemated battery of three tiers, with guns on traversing platforms *en barbette* on the roof. It stands close to the water's edge, and is completely commanded by the cliff behind it. Inside the bay, and about a mile from the town, batteries have been also constructed on the small island of Alcatraces. Owing to the frequent fogs

which prevail on the coast of California, San Francisco will always be exposed to surprise by an enemy's fleet. Two large rivers, the Sacramento and the San Joaquin, pour their waters into the bay. The town is situated on sand-hills at the base of the ridge which separates the bay from the Pacific Ocean. A considerable portion of it is built on piles, on land reclaimed from the bay—the result, it is said, of some sharp practice on the part of the city authorities, who after having disposed of the water frontages for wharves, sold the land under water beyond them. Here, not without much litigation, new wharves were erected by piling, and the previous wharves converted into streets. The progress of San Francisco has been extraordinary. In 1848, the year of the gold discoveries, the population amounted to only 850 souls: the following year it had increased to 5,000: in 1861, it was upwards of 70,000. Its geographical position is so favourable, that it cannot fail to be the capital of the Pacific States on their secession from the Federal Union.

Every ten days a steamer leaves San Francisco for Panama, making the passage in about fifteen days. The weather is usually so fine that these steamers are constructed with projecting galleries, as on the North American lakes and rivers. We left San Francisco in the "Sonora" on the 21st of September, and reached Panama Bay on the morning of the 5th of October. The coast was in sight almost the whole way. We cast anchor off a small island about four miles from the town of Panama, and a little steamer in two trips took the freight and passengers to the railway wharf. The arrangements for landing were very good: the wharf, down to which the carriages were brought, was roofed, and although it was raining heavily at the time, we landed quite dry. The town of Panama looks picturesque from the water at a distance, but when approached appears dull and dilapidated. A large crowd of merry blacks thronged the railway depôt, laughing

and shouting. The railway was constructed at an incredible expense of human life, owing to the unhealthiness of the climate. It is about forty-two miles long. A few neat wooden houses occur along the line, belonging to the *employés*. There are also two or three small native villages, and a few detached huts. The latter are of a very rude construction, half open at the end, but well thatched. In a few rare places the closely matted jungle which encroaches up to the rails gives place to a little open grass land. The carriages were of the usual American form, and during the transit half-castes moved up and down selling iced-water, fruit, and boiled eggs. The fare is five pounds each person. Fifty pounds of luggage only are allowed, and for all over that weight 5*d.* a pound is charged. The railway belongs to a North American Company, who, I was informed at San Francisco, had recently given to the Government of New Grenada a million of dollars for an extension of their concession for twenty-five years after its present termination. The project of a railway between the two seas at Honduras by an English Company has been mooted, and will probably be carried out. As it would shorten by five days the steam communication between San Francisco and New Orleans, it would, in addition to the English traffic, have a large support from the Southern States of North America.

The transit along the railway from the Pacific to the Atlantic occupied two hours and twenty minutes. About an hour after our arrival at Aspinwall the gates of the wharf were opened, and we were admitted on board the "Champion," which started immediately for New York. Unlike the steamers on the Pacific side, the "Champion" was built on the English model—a proof of the difference in the kind of weather experienced in the two seas. There was no live stock on board. All the meat and much of the pastry were brought from New York, preserved in ice. There were two

ice-houses on board, one for the down and the other for the return passage. In the warm latitudes a loss of 100 lbs. of ice is caused by the admission of the air every time the ice-house is opened. The walls are packed with charcoal, and are upwards of a foot in thickness. Among our freight was specie to the value of a million and a half of dollars; and the Confederate steamer "Sumter" at the time causing great apprehensions, we were convoyed until clear of the Bahamas by the Federal war-steamer "Keystone State."

We reached New York on the evening of the 13th of October. After a week's stay we embarked for England, and landed at Liverpool on the 1st of November, 1861.

W. J. S.

Letters.

Letter I.

EVE OF DEPARTURE FOR FIJI.—NO SHIP OF WAR DISPOSABLE.—THE "PEGASUS" CHARTERED.—SEA STORES.—SOCIETY AT AUCKLAND.—ST. JOHN'S COLLEGE.—MOUNT EDEN.—BISHOP SELWYN.—MELANESIAN MISSION.—GREAT MEETING AT WAIKATO.—APPEARANCE OF THE MAORIES.—THEIR RAPID DECREASE.—WEAK POINTS OF THE DIFFERENT PROVINCES.—THE "PEGASUS" TOWED TO HER MOORINGS.

Auckland, New Zealand,
June 12, 1860.

WE are now only waiting for a fair wind to embark for the Fiji Islands. Our luggage and provisions are on board, and we ourselves are quite ready to follow as soon as the wind changes. For the last three days it has been right ahead, and so strong, that although tired of the delay we can hardly be sorry to find ourselves still on shore.

It is nearly seven weeks since we arrived here from Sydney, in the hope of obtaining a passage to the Islands in a ship of war. We had not been long in this country, however, before W. found that, in consequence of the Maori disturbances, the prospect of one of H.M.'s ships becoming disposable for a trip to Fiji was so remote and uncertain that nothing remained for him but to charter a small vessel for the special purpose of his mission. He therefore advertised in the news-

papers for a vessel of about 50 tons; being assured that one of that size was quite large enough to be perfectly safe.

For some time nothing suitable could be found, and in despair W. thought of returning to Australia, to try the ports of Sydney or Melbourne. At length the "Pegasus," a little ketch of 40 tons, turned up; and on the owners agreeing to make some alterations to fit her for the work in which she would be employed, he came to terms with them. In his search for a vessel he was most kindly and ably assisted by Mr. J. C. Blackett, a gentleman residing in the neighbourhood of Auckland, formerly in the Royal Navy, and whose strong love of the sea has moved him to make the shipping of the port his special hobby, so that hardly a vessel enters the harbour about which he cannot tell every particular—where she was built, what she is built of, her age, character, and all her special faults or virtues. The "Pegasus," he said, was not much of a sailer, and, as we could see ourselves, was no beauty; but she had many good qualities, which he enumerated, concluding with the remark, "She is built of blue gum and a nail will never draw in her." She also possessed the high recommendation of having for Master a first-rate seaman. One of the chief objections to small craft is that the Masters are often careless, and sometimes incompetent. W. has chartered the "Pegasus" for three months, with power to retain her longer if necessary. She will probably be our chief home at Fiji, where we expect to lead a roving sort of life, sailing about from one island to another. As we shall have to land frequently, perhaps through breakers, at Mr. Blackett's suggestion a fine whale-boat, that is a boat pointed at both ends and not liable to be easily swamped, has been provided. It is quite new, and has been smartly painted and fitted with an awning; and by a clause in the charter-party a crew of four men, "cleanly and uniformly dressed," are always to be ready to man it.

I wish you could see the charter-party, as it is called. Through the kindness of Mr. Whitaker, the Attorney-General, it has been drawn up at his office in all due legal form, and covers a great folio sheet of paper. A fine air of reality is given to it by a clause enjoining a penalty of £300 for a breach of the agreement on either side.

If I do not become fond of a sea life now, it will not be for want of a good opportunity of judging of it. At the same time we have provided ourselves with half-a-dozen windows and a couple of doors, in case we should find it desirable to have a house run up for us on shore, such as we hear the natives can construct in a very short time.

For the last two or three days we have been very busy laying in stores of all kinds for our cruize. I have just been trying an article of sea stock, recommended by Mr. Blackett, "Grimwade's desiccated milk." It is really a most excellent substitute for milk, and I can readily believe how completely it imposes on poor babies. My kind lady-friends think that we should on no account venture into the tropics without a supply of common medicines, such as quinine, castor-oil, and laudanum, and I have therefore added a small quantity of these delicacies to our stores. I have also provided myself with some dresses of light brown holland, which should stand no small amount of wear and tear. I should not omit to mention among our stores some bunting, as material for a new ensign which I hear I am to be employed in making during our voyage. It is to be of blue, the colour of the Admiral this station is under, and could not be procured ready-made in Auckland. We also take, but I trust that we shall have no occasion to use, a few arms and a small supply of ball cartridge for defensive purposes.

We have enjoyed our short stay here very much. The country is beautiful, and the climate very delicious. Perhaps our pleasant impressions of the place are somewhat due to

the kind hospitality which we have so constantly met with ever since our arrival. The Governor and Mrs. Gore Browne, in particular, have been most kind. There is an easy and graceful cordiality in the manners of society here which is very charming, especially to strangers. Tea-parties are more in vogue than dinners, and a day's excursion to some of the neighbouring islands, mountains, or glens, to hunt for ferns, is but another name for the pleasantest of pic-nics.

Every lady here has her pony, which she rides with or without attendance, and I have had several kindly placed at my disposal. A few days ago I rode over to St. John's College, some six miles distant from Auckland. The College was originally designed to prepare young men for Holy Orders, but has recently been opened as a Church of England school. The pony and a card quickly introduced us to the Principal, the Rev. S. Blackburn, who with Mrs. Blackburn gave us a kind welcome, and shewed us over the establishment. The chapel is a perfect little gem. It is built of wood, which inside is stained and varnished. The windows are filled with stained glass. There is a very handsome font with a Maori inscription around it, and attached to the walls are several brass plates to the memory of persons deceased formerly connected with the College.

Another day we made an excursion to Mount Eden, a remarkable volcanic cone in the neighbourhood of Auckland. From its top there is a most extensive view in every direction. On one side you look down upon well-fenced fields in which are numbers of cattle feeding, and on the settlers' houses, either single or gathered into small villages. On the other side the land is less cleared; it is literally grey with fern, from among which peep out small emerald-green patches of cultivation. Several volcanic cones similar to Mount Eden are scattered over the plain. Like it, their sides are cut into terraces. This was done by the natives

in former times, when they used these isolated hills as strongholds. The crater of Mount Eden is of a most regular funnel shape, and of great depth. A few sheep were quietly nibbling the grass growing on its sides. The mount itself is a wild mass of cinders and scoria, only relieved from the appearance of utter desolation by a luxuriant growth of ferns.

Dr. Sinclair, formerly Colonial Secretary, a very good botanist, has kindly lent me a book on ferns to guide me in making a collection for myself and *friends* when we get to Fiji. Sea-weeds, he says, can be dried in the same manner as ferns. "Observe and collect everything," was the summing up of his friendly advice.

We have had the good fortune to find the Bishop here. It would have been a sad disappointment to have parted from New Zealand without seeing her illustrious Primate. In addition to his unparalleled labours for the benefit of the inhabitants, both native and stranger, of New Zealand, he has undertaken the charge of founding a Mission among some of the most savage of the South Sea islanders. He gave W. some good advice about our little vessel, and about sailing among coral islands, which his own great experience in these seas makes specially valuable. Many an hour, he told us, he has spent aloft looking out for reefs, on his yearly voyage to the Melanesian Islands in his Mission yacht. Every year the "Southern Cross" visits these islands and brings up to New Zealand some forty lads, who are carefully tended and instructed during the summer months, and taken back to their own warm islands on the approach of winter. In this way the rudiments of Christianity and civilization are pleasantly and rapidly making their way among the inhabitants. This plan of the Bishop's appears excellently adapted to the peculiar case of the people for whom it has been devised. The islands are very numerous, and the dialects spoken so various and distinct, that a sta-

tionary missionary would be able to exert but a limited influence on the inhabitants. The lads, by being brought away to New Zealand, are removed from the evil examples which surround them at home, and they go back to tell their people what they have seen and heard, and of the loving treatment which they have themselves experienced. They were in the first instance lodged at St. John's College, but the situation proving too much exposed for their tropical constitutions, buildings for their accommodation have been erected on a more sheltered part of the College estate, near the sea, and named Kohimarama. The charge of the Mission is now chiefly in the hands of the Bishop's missionary chaplain, Mr. Patteson, who a few days after our arrival at Auckland sailed in the "Southern Cross," with a party of thirty-nine lads, on their return to their native islands.

To carry out Bishop Selwyn's idea fully, the Melanesian Mission should have a missionary bishop at its head. A sum of money is all ready for the endowment, but difficulties respecting the consecration of the bishop have been raised by the law officers of the Crown in England, on the ground that the Queen has not power to appoint a bishop *out* of her dominions. Several courses have been proposed to obviate these difficulties, and it is to be hoped that this most promising of missionary experiments will soon be completely organized.

Speaking of the various groups of islands in the Pacific, the Bishop said he thought they should be taken in charge by the different great maritime Powers, who should protect and gradually civilize them, without attempting to form colonies on them. The expense, he thought, would be light. He would have for England a ship of war having on board a competent official, whose duty would be to visit the different islands and hear and determine cases.

The Bishop has a high opinion of the Maories, the native

inhabitants of New Zealand. One of the Auckland newspapers is in the habit of abusing them. When they hear the articles read, they only remark, "It is no gentleman who wrote that." A chief living on the coast, who has frequently succoured vessels in distress and without any payment, on being spoken to on the subject, and asked how he who was not a Christian did such things, replied, "I have the hereditary feelings of a gentleman."

A great meeting of the natives of the Waikato district recently took place. As they are the most numerous and powerful of the native tribes, and have not yet shared in the disturbances, their proceedings are watched with much interest. W. was anxious to take advantage of so fine an opportunity of observing the native character, and gladly accepted the invitation of the Bishop, who was going up to a Mission station near the place of meeting, to join his party. Unfortunately, the weather just then set in very severe, and the day of meeting became in consequence so uncertain that W. was obliged, very unwillingly, to give up the excursion. The Bishop was ten days on his journey to the Mission station. He travelled with a party of natives on their way to the gathering, who stopped continually to see their friends and feast on pigs. For two days they only went five miles each day. At length, when Ascension Day came, the Bishop said to his travelling companions, "You have been going slow for your pleasure, now I must have a voice." He then proposed they should halt for the day. They assented with a very good grace, saying, "There is no voice higher than yours;" and his Lordship had a very attentive congregation. The Bishop's opinion on the effect of the great meeting is on the whole favourable, although some of the speeches were war-like enough. We send you some newspapers, in which you will find much on this subject and on the general state of affairs here.

Considerable numbers of the natives are to be seen every day in Auckland. They are a very fine-looking people. They have immense heads of black hair, over which they seldom wear any kind of covering. The colour of their skin is a deep bronze. The old men are often profusely tattooed, but the fashion is going out among the young people. Some dress in ill-made European clothes, others in the native blanket or mat; while others, again, unite the two styles—an alliance that gives a very beggarly appearance. They are said to be extremely shrewd and clever in making bargains. In this part of New Zealand the natives are on the most friendly terms with the settlers, who have no other apprehension about the war than that it may discourage emigration by alarming people at home.

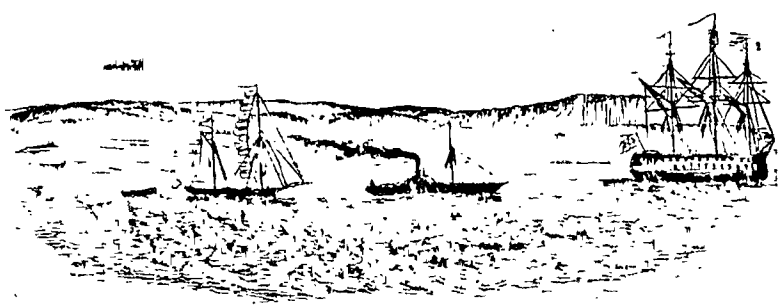
In spite of the great care that has been taken of the Maories by the Government, and abundantly as they have obtained the comforts of civilized life, they are so rapidly declining that many persons think the race will hardly last another generation. Never have the rights of a native race been so scrupulously respected by the invaders as those of the natives of New Zealand, nor is there another instance of a savage people having in the same time made such real advances in civilization. Their rapid decrease is therefore a subject of very great and painful interest. By some it has been supposed to be principally owing to the substitution of woollen clothing for the native flax mat, which was much less impervious to wet; by others, the effect on the spirits of the restraints of civilization has been thought to have much to do with it, as with a caged bird, which though better fed and sheltered than when wild, frequently declines.

The climate here is, as I have said, really delicious; but I must add that it rains a great deal. This is a subject on which the worthy Aucklanders are extremely touchy. I

happened one day, unawares, to make some remark on this tender point to the gentleman who sat next me at dinner. "Oh," he exclaimed, "it never rains more than three days in succession." If this is the case it must be said that the intervals between the triplets are occasionally difficult to discover. The other Provinces into which the colony is divided are, it seems, equally sensitive on their peculiar weak points. At Wellington no allusion must be made to earthquakes, at Nelson to high winds; and so on for the rest. As a proof of the mildness of the climate, the air is, as I write, perfumed with the blossoms of a white azalea growing in the open garden, and this in the month answering to your December.

You would have been amused the other morning to have seen our bit of a ship, decked out in some nineteen flags, towed down to her moorings near H.M.S. "Iris." The captain had persuaded W. to buy a box of flags, and this display was probably intended to shew off the new purchase to advantage.

S. M. S.



The "Pegasus" towed to her Moorings.

Letter ii.

SAIL FROM AUCKLAND FOR FIJI.—GALES AND HURRICANE.—ERROR OF LONGITUDE.—STATE OF PROVISIONS.—OCCUPATIONS ON BOARD.—NEW ENSIGN.—MINERVA REEF.—A SHARK.—FIJI ISLANDS SIGHTED.—APPEARANCE OF ISLANDS FIRST SEEN.—ENTER LEVUKA BAY.—APPEARANCE OF LEVUKA.

On board the "Pegasus,"
June 25, 1860.

AFTER waiting nearly a week for a fair wind, we left Auckland on the 13th inst., and are now about half way between New Zealand and Fiji. We have experienced some rough weather in the interval, but as we and our crew have been brought safely through it all, and our good little ship is hardly anything the worse, we have only reason to be very thankful. Before we got under weigh on the 13th, the Governor and Mrs. Gore Browne came alongside in the Commodore's gig, to say good-bye and wish us a pleasant voyage. Shortly after, we sailed slowly down the harbour, but the wind becoming unfavourable we cast anchor for the night after rounding the North Head. This little pause gave a good opportunity for unpacking our stores, and getting things stowed away; so as to make the most of our small premises.

The next morning, very early, we got under weigh with a fresh easterly wind, which kept on freshening all day, until at night it blew quite a gale. Towards daylight the wind abated a little, but the sea still ran high, and the hatch or mainlight in the roof of the cabin had to be kept closed the whole day, so that we were nearly in darkness. Of course I did not think of leaving my berth, being, as usual, miserably sea-sick. Towards evening the wind again increased, and the captain reduced our sail to close-reefed main-sail and storm stay-sail; and at midnight we wore ship and bore away to the south-east, so as to keep well off the land. The gale continued all through the second night, with heavy rain at intervals, and high seas breaking over us. The 16th was a repetition of the previous day. Sunday, the 17th, found us still labouring in a heavy sea with a strong north-east wind, which towards night once more steadily increased, until between two and four o'clock on Monday morning it blew a perfect hurricane, the wind veering in that short time from north-east round to south-west. Now came the time to test the powers of our little vessel. The captain, fearing to let her run before the wind, lay-to under close-reefed mainsail. If you imagine that "lying-to" in a storm is anything like lying quiet, you are greatly mistaken. The pitching of the vessel and the noise at times were awful. Sleep on such a night was almost impossible. Now and then a momentary lull would come, as if the wind had stopped to take breath and the waves to gather themselves up for a fresh onset. Then a great wave, or "sea" as the sailors call it, would strike our poor little ship with a tremendous force, and dash over the deck with a loud, wet, rushing sound; the wind meantime coming in fierce blasts as out of a furnace, and howling through the rigging. Thunder, lightning, and torrents of rain accompanied the storm; and the noise and confusion were further increased by the knocking about of

different things on deck and below as we rolled from side to side.

Happily, there was no serious injury done to our tough little ketch. At one moment the deck was so filled with water that the captain seized a hatchet and broke a large hole through the bulwarks to let it run off. In the midst of the confusion it was not a little cheering to hear the captain's voice calmly giving orders. We were glad then to think of his high character as a seaman. He told us next morning that he had been seventeen years at sea and never had been out on a worse night. The wind abated gradually towards daylight, which found us all in a very wet and uncomfortable state. The water had come into the cabin from time to time when seas of unusual height broke over the deck, and the rain had penetrated in various places. The mats on the floor were completely saturated.

At noon the wind had become moderate, and as it was quite fair we were able to hold our course. The sun shone out for the first time since the day we left Auckland, but the sea was too rough to allow of any good observations being taken, so we had to guess at our position. The next day was beautifully bright, and every one was busy getting his things dried. The sailors' clothes were hung up in the rigging, the captain's books spread over the roof of the cabin, our portmanteaus carried on deck and their covers taken off. I even ventured on deck, and in the evening began to work at the new ensign, the making of which I told you had been imposed on me.

For the next few days the weather was very unsettled. Every opportunity was taken of getting observations, and as W. and the captain have each a sextant and chronometer, there is a constant comparison of results. W.'s experience in these matters proved of considerable importance to us. When near the 180th meridian, it is very possible,

it appears, to make an error in the longitude, as to whether it is to be reckoned *east* or *west*. The captain committed this error, and would not be convinced he was wrong until we sighted one of the Kermadec Islands, which settled the point. The mistake amounted to about one hundred miles—rather a serious matter in the neighbourhood of islands. In justice to the captain, however, W. says that the ordinary text-books on navigation are not sufficiently explicit in their directions on this particular case.

Our crew were specially selected, and are a very respectable-looking set of men. Yesterday being Sunday, the majority of them attended a service in the cabin. The rain was so heavy at the time that it was necessary to close the hatch, and W. had to officiate by candle-light.

Our provisions are holding out very well, notwithstanding that all our live stock were lost in the storm. We have nothing to complain of but our bread and water. The latter was unfortunately put into old beer-casks, and has now acquired a taste and colour that nothing but necessity could make endurable. The bread is baked on deck under great difficulties. The caboose, or cook-house, is so little protected from the weather that the rain occasionally puts out the fire.

June 28. For the last week I have been daily assured that we were just going to have the Trade Winds. It was only yesterday, however, that the wind began to come up from the south-east. It was very light at first, but we had at last caught the Trade Winds. The air is now deliciously mild and agreeable, and we spend the greater part of the day on deck. We are all very busy. The captain is making some alterations in our cabin, which will give us a great deal more space. Various other improvements, calculated to affect our general appearance, are going on; and if the weather permits, we are to be painted a nice, cool, fawn-colour, down

to the water's edge: at present we are a dingy black. I have finished the large ensign. There was a great deal more work in it than I had any idea of. It is four yards long by two broad, and it would require a small calculation to say how many yards of seams there are in the Union Jack part of it alone. I am now making a smaller ensign for the boat.

Yesterday evening we were approaching the "Minerva reef," and the captain, feeling a little anxious about our position, remained on deck all night. This morning at daylight he called W. to look at the reef. On going on deck, W. saw the breakers on the horizon, and a large rock in the distance. To his surprise, the sun, which was just rising, was on our left hand, and the stern of the vessel towards the reef. In fact, we were going straight back to New Zealand. The captain said that we had got within three miles of the reef before it was discovered: the night had been very dark, and he had himself heard the roar of breakers before anything was seen by the watch. He had been once cast away on a reef in the Indian Ocean, and the sound of breakers, he said, made him shake yet. Finding we were so near the reef, he at once put the vessel about and made away from it as fast as possible, and when I went on deck before breakfast it was no longer in sight. While watching a piece of paper thrown overboard to ascertain if we were moving at all, for there was now a dead calm, we saw the fin of a huge shark above the water close to the paper, which he was evidently examining. A hook was quickly baited and dropped over the side, and soon the great creature came up to make further investigations, and swam so close to the vessel that I had an excellent opportunity of examining him. The line and hook being too light to hold him, the captain prepared a running noose of rope and let it down behind the bait, to secure him if he ventured through. He

was, however, too wise to let himself be caught in this simple fashion, and though he swam about eyeing the bait for a long time, he would not snap at it. The calm lasted the whole day, and we were carried along by the current so much that when the observations were worked out in the afternoon, it was found that we had drifted no less than twelve miles in six hours. This shews the danger of being becalmed in the neighbourhood of reefs, though happily in our case the current was in the safe direction.

July 3. At last we have sighted the Fiji Islands! About two o'clock this afternoon land was reported on the weather bow. From our position, it was supposed to be the island of Matuku. At four o'clock the rain, which had kept us below all day, cleared off, and observations were got for "time." The captain was working them out in the cabin, when land was again reported, but this time to leeward. We all went on deck, and W. at once recognised the island first seen as Totoya, from its peculiar horse-shoe shape as marked on the chart. The second island was therefore Matuku: we were passing between the two, about ten miles from each. The mist had been so thick that we did not see Matuku first as we ought to have done, and in fact we should have run right upon it if we had not altered our course to sail close to Totoya, mistaking it for the other. The steep sides and irregular outline of Totoya looked dark and sombre through the thick air, but as we approached nearer, a gleam of faint evening sunlight fell upon the hills, and streaked with pale green colour the dense masses of wood. We could also see distinctly the white line of breakers on the encircling reef. It is now full moon and very bright, in spite of a few clouds. We are gliding along at five knots an hour through a perfectly calm sea. We are steering straight for the island of Ovalau, in the centre of the Group, where lies the harbour of Levuka, said to be the principal port and the residence of

the British Consul. Our captain has not been at Fiji before, but with the aid of W.'s Admiralty Chart we have no difficulty in making our way.

July 5. We have just dropped anchor in Levuka harbour. We fully expected to have got in yesterday evening. At sunset we were so close to the reef, that the captain thought he would attempt to pass through the opening when the moon rose. But the weather became so thick again that he could not venture, and so we stood on and off during the night. There was much rain and a good deal of swell, and my experience of "standing off and on" was anything but agreeable. We had not seen a vessel or a canoe all day, nor indeed any sign of human life among the islands. This morning the wind was still light, with frequent showers, as we drew close to the reef. About ten o'clock we could make out a few wooden houses on the beach, and saw that there were two or more vessels lying in the harbour. A large house was conspicuous on the hill some height above the beach; another, on the shore, with a high flagstaff close to it, we supposed to be the Consul's. As we neared the opening through the reef, a boat came out to us with a pilot and a half-caste crew in it. The appearance of the island was now very beautiful. Lofty hills of irregular shape and thickly covered with vegetation descended abruptly to the beach, leaving only a narrow strip of level ground between their base and the sea. Along the shore was a deep belt of cocoa-nut palms The pilot pointed out to us the different places[a]. The large white house on the hill belongs to Mr. Binner, the Wesleyan Schoolmaster. The school-house is on a low rock that runs out into the harbour and divides it into two bays. To the right is the town of Levuka, where the white men live. It consists of about a dozen houses, mostly of native construction, and hardly distinguishable among the cocoa-nut palms.

[a] See Frontispiece.

Further along is the native town, in front of which, on the edge of the water, stands out the huge house of Tui-Levuka, the native chief of the place. The house on the left hand, with the flagstaff beside it, belongs to the United States Consul. The British Consul resides on another part of the island, but has a small office at Levuka.

The pilot's last piece of news was not the least interesting, namely, that one of the vessels in the harbour will sail for Sydney this evening. We therefore hasten to finish our letters before going on shore, delighted to have so early an opportunity of sending you tidings of our safe arrival here. It is just twenty-two days since we left Auckland, so that we have even exceeded the limit laid down by our friend Mr. Blackett. When we asked him how long the voyage would probably take, "Any time from eight days to three weeks," was his reply.

S. M. S.

Letter iii.

On shore at Levuka.—Half-caste Interpreters.—Missionaries in Fiji.—White Men in Fiji.—Scenery.—The Reef.—Theory of the Formation of Reefs.—Jardin Anglais.—Sunday Services.—Bridal Costume.—A House to be built.

Levuka, Island of Ovalau,
July 12, 1860.

My letter of the 5th was closed before we landed. On going ashore we learned that the Consul had set out on an excursion to the large island of Viti-levu, in company with Dr. Seemann, the botanist, who had arrived from Sydney about two months ago in the Mission vessel, the "John Wesley." They had left instructions to be sent for if W. should arrive during their absence, and a native messenger was therefore at once despatched after them. As the "Pegasus" required some refitting after her rough voyage, we have gladly availed ourselves of the accommodation very hospitably afforded us by Mr. and Mrs. Binner in their good house on the hill.

The Consul, who on first coming to Fiji resided at Levuka, has removed to another part of Ovalau, where he has obtained land from the natives with the view of forming a settlement, to which he has already given the name of "Port Kinnaird."

W.'s intention is to visit in succession the territories of the principal chiefs, and to hold public meetings at each important place, in order to ascertain the general feeling with respect to the cession of the Islands to England, and to collect information on points connected with his enquiry. A most important matter is a trustworthy interpreter. The Consul, although he understands the language of the Navigator's Group, where he formerly lived, has not yet made much way in Fijian. The natives, of course, do not speak a word of English; and what little knowledge of our language the half-castes have picked up is confined to a familiarity with the nautical idiom spoken by the white men on the beach. To give you an instance of the right of translation which these interpreters occasionally reserve to themselves: Captain ——, of H.M.S. ——, when in Fiji was fond of attending the services of the Christian natives, and giving the congregations, before separating, some useful advice. On one occasion, at the island of Nairai, where he found the chapel much out of repair, he complimented the people on their large attendance at chapel, but observed that the building was not what it should be, and pointed out the fine example set in this respect by the people of the neighbouring island of Ngau. "The Captain says," was the half-caste interpreter's version of these remarks, "that you are a lot of rascals, who have built fine houses for yourselves and run up a beggarly chapel; and if you have'nt a proper one built by the next time he comes here, he'll knock your town down about your ears." This free translation had the effect of instantly setting the Nairaians to work to build a new chapel: but it is a mode of interpretation that might not be always convenient. At each of the Mission stations W. can rely upon the ready assistance of the missionaries; but during a large part of his tour round the Islands he will be out of their reach, and will therefore require to have an

interpreter with him. He has accordingly written to the Rev. Joseph Waterhouse, the presiding missionary in Fiji, to beg his aid in this matter.

The missionaries in Fiji belong to the Wesleyan Methodist Society. In the year 1835 they first established themselves at Lakemba, the principal of the small islands which form the eastern, or windward, division of the Group. Three years later they boldly penetrated into the middle of the Group, and formed a station at Rewa, on the south-east coast of the island of Viti-levu. At present there are in the Islands eleven missionaries, two training masters, and one Mission printer, all either from England or the colonies: and the native staff consists of ten assistant missionaries, and several hundred local preachers and school-teachers. Until a chief renounces heathenism, very little, it seems, can be done with his people. It has therefore been the constant practice of the missionaries to fix their stations near the dwellings of the principal chiefs, however undesirable such localities might be in other respects. We shall probably touch at all the Mission stations in the course of our cruise, when I may have something more to tell you about them.

There are said to be about two hundred white men in the Group. They are scattered singly, or in small parties, among the different islands; the largest number of them being collected together at Levuka. Among these roving characters are a few ship-carpenters, so that many of them have been able to provide themselves with boats, in which to sail about and collect native produce to barter with the trading vessels which occasionally visit the islands. Some settlers of a better description were lately attracted from Australia and New Zealand by letters and notices published in the colonial newspapers by the Consul, but the greater part of them have, we believe, returned.

The first few days after our arrival were so wet and stormy

that our earliest impressions of Fijian scenery were somewhat wild and gloomy. But what a difference a little sunshine makes, or rather a good deal as I should say, for the sun shines in earnest here, and all that seemed wild and gloomy before is now most brilliant and beautiful. Looking down from the verandah as I write, I see the graceful cocoanut palms gently fanning themselves in the delicious sea breeze; beneath them broad-leafed bananas wave lightly to and fro; while lower still, green grass and ferns are bidding welcome to the sweet fresh air.

Our good little ship is also in sight. She is lying close in to shore, no longer buffeted by the waves, for the coral reef acts as a breakwater, and makes the harbour like a lake. The reef is about a mile from the shore. At low water its outer edge is very distinctly marked by a line of white foam as the roll of the ocean breaks upon it. At this time of tide the surface of the reef is nearly bare, and looked at from above, the shallow water which partially covers it is of the most beautiful ultramarine colour, caused by the coral sand seen through the clear water. Just now a couple of canoes are anchored on the reef, and a party of natives are fishing with hand nets, or wading about collecting shell-fish.

Looking at the outlines of Ovalau and the other islands in this portion of the Group, we are much struck by their resemblance to the summits of submerged mountain chains rising abruptly from the sea. Possibly this appearance points to their true origin. The theory of the formation of the coral reefs, proposed by Darwin, and which explains so many puzzling facts, supposes a gradual sinking of the land. No coral-forming polyp, it has been ascertained, can live and work at a greater depth than thirty fathoms. But many of the coral reefs spring from a depth of several hundred fathoms, and at a considerable distance from the island shore which

they encircle. How then was the reef commenced? The theory is that its foundations were laid in shallow water near the shore, and as the land gradually sank the reef was built upwards. This also explains the frequent occurrence of openings or passages through the reefs exactly opposite those places on shore where streams of fresh water discharge themselves into the sea. The bed of the sea beneath these openings being the continuation of the valleys or ravines down which the streams fell, was too deep for the polyp to live in, and consequently gaps were left there at the first formation of the reef.

The ground in front of Mr. Binner's house, although pretty steep, has been formed into what foreigners understand by a *jardin anglais*: and it does indeed contain a few English plants and annuals, which Mrs. Binner prizes as her chief treasures. But to our eyes its great attraction is the variety and luxuriance of its tropical productions. Bananas of various kinds, tapioca, guava, orange, and many other trees and shrubs are separated by walks edged with pine-apple; hedges are formed of croton-oil and cotton plants; ginger, turmeric, and arrowroot sprout up everywhere as mere weeds; and at a little distance from the house a young coffee plantation is flourishing beneath the shade of bread-fruit and Tahitian chesnut trees.

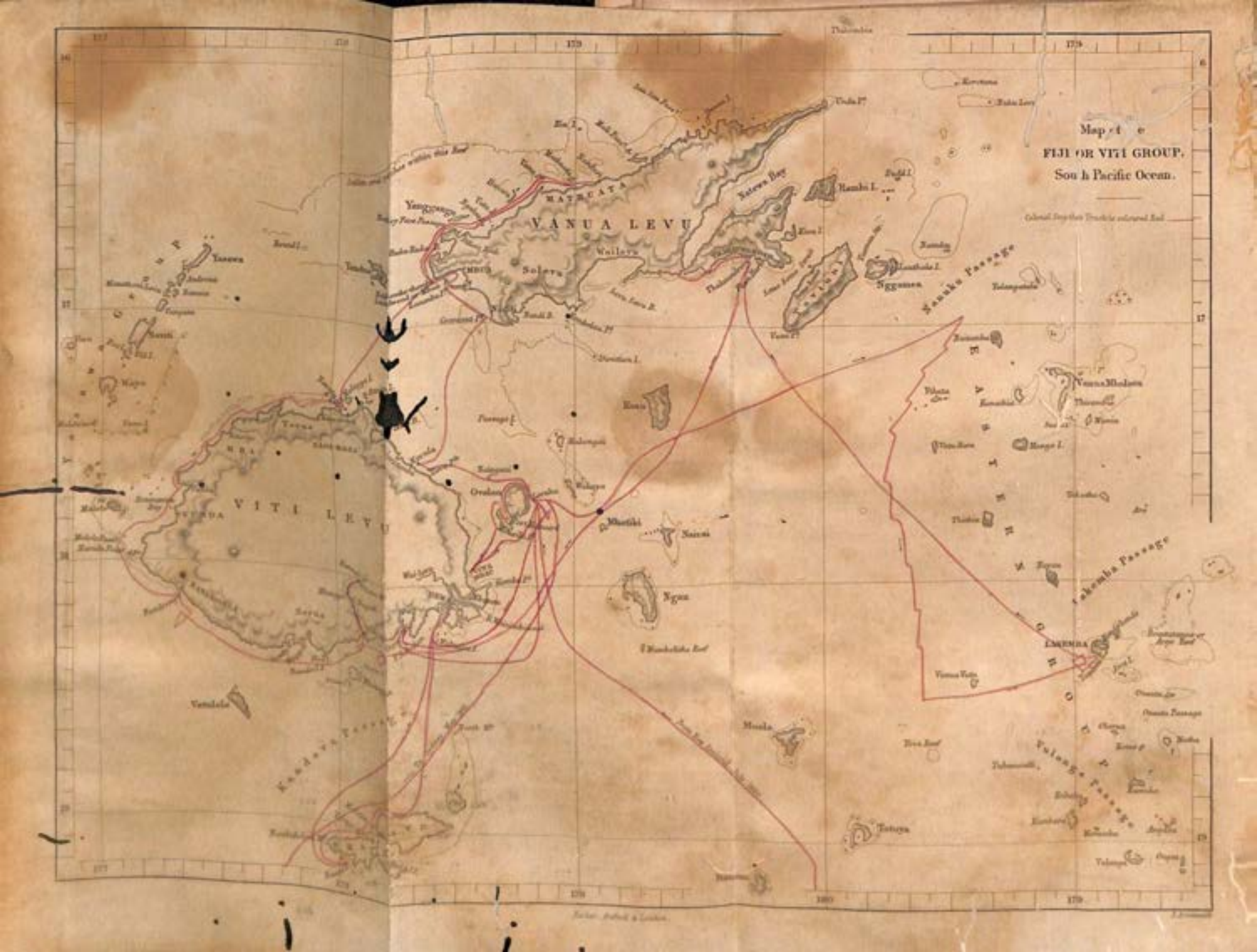
On the two Sundays that we have spent here we have attended the English Wesleyan service, held in the native house which is used as the schoolroom during the week. About twenty white persons were present, including four of our crew. The missionary stationed here conducted the service. It consisted of, first, one of Wesley's hymns; then an extempore prayer; then another hymn; followed by a short prayer and a long sermon. We returned each afternoon to witness a native service. From 150 to 200 Fijians were present, including men, women, and children. They ap-

peared to be very attentive, and when the Lord's Prayer was said they all repeated it in a pleasing chant. The first Sunday, at the conclusion of the native service, a couple of Fijian converts were married. The figure of the bride raised an involuntary smile. Over a neat-coloured calico dress an immense quantity of *tapa*, or native cloth, was wound round her body until her shape resembled a silkworm's cocoon. We afterwards learnt that this tapa was the dowry she was bringing to her husband, to whom, doubtless, her ample proportions appeared in no wise ridiculous. Before we left the schoolroom the half-caste children sang "God save the Queen" and some hymns very prettily.

We left behind at Sydney a portion of our luggage and the magnetical and meteorological instruments which W. brought out from England, and he has now written by the vessel which takes this letter to beg they may be forwarded to us by the first opportunity. He thinks that his enquiry will occupy some time after we have completed the general tour of the Group, and that it is desirable to have a small wooden house put up for ourselves, which will also serve as an observatory. Mr. Binner kindly allowed him to select any spot on his ground suitable for this purpose, and he has therefore chosen a site clear of rocks, (which would affect the magnets,) facing the sea and the prevailing breeze, and sheltered on the side of the heavy gales which, they tell us, occur in summer. The house is to be built of planks and thatched, and to have a verandah round it. There are one or two carpenters among the white men here, who, it is hoped, will be got to work more or less regularly at the wood-work, and natives will do the thatching. Mr. Binner has also kindly undertaken to superintend the work during our absence, and we hope to find the house completed on our return to Levuka.

The "Caroline Hort," which we found in the harbour here on our arrival, has put off sailing from day to day, and thus given me an opportunity of writing a second letter to you. She has now got up her "blue Peter," and will be under weigh for Sydney in an hour or two.

S. M S.


Map of the
FIJI OR VITI GROUP,
South Pacific Ocean.
VANUA LEVU
VITI LEVU
MATACATA
Yangasa
Solevu
Wailevu
Nggamea
Yasawa Passage
Kandavu Passage
Lakemba Passage
LAKEMBA
Nairai
Ngau
Mbau
Totoya
Vatulele
Yasawa
Mbengga
Kadavu
Vanua Mbalavu
Tuvutha
Tuvuthi
Tuvutha Levu
Mango I.
Thithia
Tuvana
Tuvana Tuvana
Tuvana Tuvana Reef
Tuvana Tuvana Passage
Tuvana Tuvana Bay
Tuvana Tuvana Harbour
Tuvana Tuvana Anchorage

Letter iv.

PORT KINNAIRD.—THAKOMBAU.—PRESENTATION OF COCOA-NUTS.—MBAU.—GREAT CHAPEL.—CHIEF'S HOUSE.—ANDI LYDIA.—FIRST OFFICIAL MEETING.—SUNDAY IN MBAU.—SKETCHING UNDER DIFFICULTIES.—VISIT TO VIWA.—WESLEYAN METHODIST TEA.—YAM-PLANTING IN FIJI.

Mbau,
August 1, 1860.

A FEW days after the date of my last letter the Consul and Dr. Seemann returned to Port Kinnaird from their excursion to Viti-levu, and the "Pegasus" being again ready for sea, we prepared to commence our circuit of the Islands. In order to accompany us, the Consul engaged the "Paul Jones," a very smart little island schooner, which he was in the habit of hiring from a white man at Levuka. Dr. Seemann, who since his arrival has been domiciled with the Consul, preferred sailing in the smaller and faster vessel, as affording greater facilities for his botanical explorations.

We left Levuka on the 19th of last month for Port Kinnaird. It lies on the south side of Ovalau, about six miles from the former place. The bay, however, can be entered at its east end by boats only; we were therefore obliged to go round by the north of the island and beat up from the west. The bay is also much obstructed by rocks and shoals, and we

did not reach the anchorage off the Consul's house until the following afternoon. The house, built of planks, and a few outhouses of native construction, nearly covered a small rocky mound named Lando, which becomes an islet at high water. The neighbouring land, the site of the intended settlement, is low but not level, and is thickly covered with bush.

We were detained several days at Port Kinnaird, waiting for the "Paul Jones" to come round from Levuka. We went ashore each afternoon. One day on going to the Consul's house we were surprised to see a fine-looking chief sitting in the verandah fanning himself. This was no other than the great Thakombau, Vunivalu of Mbau, and Ratu Ebenezer. His original name was Seru; the name of Thakombau was given to him on the successful issue of a bold and deep-laid scheme by which he regained for his father the head chieftainship of Mbau, from which he had been some years previously expelled. Vu-ni-válu, literally 'root of war,' is his hereditary title; while by the missionaries he is generally called Ratu Ebenezer, Ebenezer being the name he received at his baptism a few years ago. He had come to pay us a visit on his way home from a neighbouring island. He was dressed simply in a fine white shirt, with a large quantity of *tapa* or native cloth wrapped in ample folds round his body. This cloth had a handsome pattern of a rich brown colour stamped on it, and formed a very becoming costume. He was accompanied by a native teacher, and by "Peter," a clever-looking Tongan, who is called his "prime minister." Charley Wise, the half-caste pilot who brought us from Levuka, acted as interpreter. W. desired him to explain to the chief that we were on our way to Mbau, where we hoped to be in a day or two, to hold a public meeting with him and his people. He replied "Sa viṅaka," (Very good,) adding that he himself had only called in passing to see the English chief, and that he would be at Mbau prepared to receive him.

Shortly afterwards, a present was brought for Thakombau. It is always customary, it seems, to offer food to an important chief when he arrives at a place. If timely notice of his coming is given, the *lala* (native drum) is beaten, the ovens are lighted, and every one is astir to prepare a feast. But as the visit on this occasion was unexpected, the natives brought the readiest offering they could procure, a basket of young cocoa-nuts, which was presented with much ceremony. Two of them approached in a bending position, carrying the basket between them, which they placed before the chief, and then sat down and gently clapped their hands. It is not etiquette, you must know, for a Fijian to stand upright before a chief. Thakombau looked at the present for a moment, took up a cocoa-nut, and handed it to an attendant to open for him. The natives, who were respectfully seated on the ground at a little distance, clapped their hands at this gracious acceptance of their gift. The nut was quickly opened, and as soon as the chief had drunk off its contents, the people again clapped hands and *tama'd*, that is, made a noise like a subdued bark, "Woi! woi!" as is always done when a chief finishes eating or drinking. Thakombau then in a graceful manner signified to his attendants that they might have the remainder of the nuts, a permission they were not slow to avail themselves of. We fancied that he appeared gratified that we should have witnessed this small tribute to his chieftainship. He went away in his canoe shortly afterwards.

As soon as the "Paul Jones" came round from Levuka, the two vessels started for Mbau, where we arrived the next day. Now if you will look at the map of Fiji, you will see a little dot off the south-east coast of Viti-levu, one of the two great islands of the Group. That little dot represents the island town of Mbau, the principal town in Fiji, and the usual residence of Thakombau. The island rises gently from the

water's edge, and on its summit is the Mission station, where the British flag of the loyal missionaries was waving, as we approached the place. The remainder of the island is completely covered by a multitude of native houses, among which are conspicuous by their size the great chapel and the chief's house.

Mbau is at present the most influential state in the Group. At the beginning of the present century the leading state was Verata, on the coast of Viti-levu, to the north of Mbau. But about the year 1804 a party of convicts having escaped from New South Wales, reached Fiji, where they were harboured by the chiefs of Mbau and Rewa, and in return aided them in their wars with their fire-arms. The consequence was that these two states rose in importance and power, and Mbau was finally enabled to conquer Verata. The prominent position latterly occupied by Mbau is owing in a great measure to the personal character of Thakombau. As a heathen, his conduct was marked by deep cunning, energy, and thorough unscrupulousness. He long opposed the introduction of Christianity into Mbau, and refused permission to the missionaries to reside there, until 1853. The following year he himself renounced heathenism, an example which has been of the greatest service to the missionary cause.

The roadstead at Mbau is not good, and we were obliged to cast anchor fully a mile from the island. As we pulled ashore in our boat, the Vunivalu (Thakombau) fired a salute for us from a few small guns he had. On landing we were met by Mr. Fordham, the missionary, and Mr. Collis, the training-master, residing here, who conducted us through the town up to their houses on the top of the hill. After a little rest, conversation and dinner, we all descended the hill to see the town. On one side of the path our attention was directed to a tree covered with marks, to record the number of human bodies that had been eaten in the town.

Sketched on the spot by Mrs. Smythe.

INTERIOR OF THE GREAT CHAPEL AT MBAU.

Our next sight was a more agreeable one. We found ourselves in front of the great chapel which Thakombau, after he became a Christian, had built. It is really a noble work of art, and would shame many a building at home of more pretensions. It is 100 ft. long, 46 ft. high, and 40 ft. wide. The roof is very highly pitched, and the extremities of the ridge-pole which project at each end beyond the gables are thickly encrusted with white cowrie shells. Inside, the ridge-pole is supported on five huge trunks of trees, fixed in the ground at equal intervals; smaller stems form the uprights of the walls and the rafters of the roof, the intervals between being filled in with bamboos and reeds. Perhaps the most curious thing in this building is the ingenious manner in which all its parts are *tied* together. Sinnet (a very strong cord made of the fibres of the husk of the cocoa-nut) takes the place of nails, and binds fast everything, large or small. These tyings are so artistically made that they are quite ornamental. Many of the tree stems are further decorated by being entirely fluted with dry reed stalks, which are bound on with fine sinnet; and in some places different coloured sinnet is used to form handsome patterns over the reeds. All is genuine ornament, no two patterns being exactly alike. The building is lighted by the doorways, which are simple openings closed by mats raised or let down at pleasure. The chapel has thus the advantage of being always open. When we went in there was not any service going on, but several dark groups were seated on the matted floor, engaged in mutual instruction.

From the chapel we went to pay Thakombau a visit in his great house. It is one immense room, 80 ft. long and 30 wide. We found the chief and his wife, the good "Andi Lydia," sitting up in state, evidently expecting us. Andi Lydia is a handsome woman, very large and stout, (a great beauty in Fiji). She was dressed in a black satin gown, in

which she looked extremely well; she wore nothing on her head except her own short hair, and all the *et ceteras* of dress were dispensed with. I do not know whether she had any shoes or stockings on, as she was seated when we went in, and remained so. Her toilet, simple as it was, had given her so much consideration that she had applied to Mrs. Collis for the benefit of her advice in deciding between her black satin, lilac silk, and a barege; and as if still uncertain whether she had made the happiest choice, the two latter were laid out over a box behind her.

I must tell you a very pleasing anecdote about this good woman. Thakombau had long resisted the exhortations of the missionaries to give up heathenism. His conversion was in the end much owing to the earnest entreaties of Andi Lydia, who was his favourite wife. On one occasion he got very angry with her, and said, "You don't know at all what you are talking about. If I become a Christian, I may marry one of my other wives, not you." She replied, "I don't mind so that you become a Christian."

We spent a short time looking at the strange collection of presents the chief had at different times received from officers of H.M.'s ships and others. We then returned on board the "Pegasus," where W. got ready his present for Thakombau.

The next morning the first official meeting took place. W. was in full uniform, and so, I might say, was Thakombau,—for when we entered his house we found him seated in a chair, dressed in a naval officer's blue coat with brass buttons, item a blue silk waistcoat, a white shirt, black cravat and trousers, and coarse shoes and stockings. In spite of his ill-fitting clothes and his unaccustomed seat, the chief looked very dignified; though I thought I could observe a troubled expression on his shrewd countenance. Andi Lydia sat behind him on a heap of mats. *This time* she was dressed in the lilac silk, over which she had put a black silk

From a Sketch on the spot by Mrs. Smythe.

MBAU.

mantle; and as a finishing, though not improving, touch to her toilet, an old bonnet at the back of her head. Twenty-four chiefs inferior to the Vunivalu sat on the ground on his left hand, while opposite this once dreaded cannibal, seats were placed for the ladies. When all was ready, W. addressed the chief, telling him the object for which he had come to Fiji, &c.; Mr. Fordham interpreting after every few sentences. Thakombau replied in the same manner. The meeting lasted about an hour[a].

The next day was Sunday, and we attended a native service in the great chapel. It was nearly full, and a strange and pleasing sight it was to see these people all seated on the ground, quietly listening to the reading of the Scriptures in their own language, or to hear them chant a prayer or hymn. When they pray they fall down on their hands and knees; they also make this reverence on first coming into the chapel. On one occasion I saw a woman at prayer in this position with her little child playing on her back.

I send you a sketch of Mbau, to enable me to make which Mr. Fordham kindly lent his boat and a party of his domestics, W. having gone in our own boat to visit the adjoining coast, and see what attempts have been made to plant cotton, about which he is a little sceptical. While I was drawing, the natives began to sing or chant in their peculiar fashion, and presently recognising the word "haleluja," I knew they were chanting Christian hymns. The sketch was hardly finished when down came a tropical shower, and before we could get back to Mbau I was wet through. The natives do not seem to mind the rain; it trickles off their well-oiled skins like water off a duck's back, and their scanty clothes are easily replaced with dry ones. They do not like their heads, however, to get wet, as that spoils the careful dressing of their hair; and to prevent such a misfortune they often

[a] For details of this and other meetings, see Appendix.

cover the head with a young banana leaf, which being previously heated over the fire, acquires all the pliancy and waterproof qualities of oiled silk.

Yesterday we paid a visit to Viwa, a beautiful island covered with trees, about two miles from Mbau. A mission station was early established at Viwa, which offered great attractions from the importance of its chief and its nearness to Mbau. After an entrance was gained at Mbau, a station at Viwa became of less utility, and at present the only member of the Mission residing on it is Mr. Martin, the superintendent of the printing department. The printing press is established in a stone building, the only one in the whole of Fiji.

After doing the honours of the island, Mr. and Mrs. Martin very kindly pressed us to stay for tea. And now a word about Wesleyan teas. We have all heard of Scotch breakfasts and Russian dinners, but for tea, we can unhesitatingly affirm that nothing can surpass a Wesleyan Methodist tea. Imagine in Fiji, tea, coffee, excellent home-made cakes, preserves, honey, fruit, and delicious bread and butter! We are, I may add, pretty well disposed to these social repasts, as dinner here takes place at a *very* early hour. The missionaries' wives tell me that if they did not adopt these primitive hours they would have a very good chance of getting no dinner at all; for their half-domesticated native servants consider the afternoon of each day as their own, in which to bathe, gossip, go to the reef, or otherwise amuse themselves.

This morning Mr. Fordham called us to witness a strange and animated sight—yam-planting in Fiji. Crowded as the island is with houses, the chief has reserved to himself a small yam garden on the top of the hill, close to the Mission buildings. Here were collected some twenty or thirty Fijians, with the chief at their head. As an addition to the usual

very scanty allowance of tapa, some had painted themselves with turmeric, to protect their skin from the sun, and also to signify that they were engaged in work. They all carried long staves pointed at one end; these they first laid aside while they chanted a song in honour of the chief, clapping their hands in rude accompaniment. Suddenly the song ceased, and half of the band seizing their staves, rushed to work. Forming into groups of three, they drove their staves fiercely into the ground, until the points nearly met, some shouting, some laughing, (if the horrid savage yells they uttered could be so called,) some springing from the ground, and with one or both hands bringing the whole weight of their bodies to bear on the upper end of their staves. Meanwhile the rest of the party, sitting down, encouraged their brethren by looking on, and chanting at intervals, until the time came for them to change places. When the ground had been all dug over, it was formed into little mounds, in each of which the chief planted a seed-yam. The yam is the principal article of food in Fiji, and the proper time of planting is known by the *ndrala*-tree putting forth its beautiful crimson blossoms.

It is just a week since we arrived at Mbau, the greater part of the time we have spent on shore, the guests of Mr. and Mrs. Fordham; Dr. Seemann and the Consul experiencing an equally kind reception from Mr. and Mrs. Collis. During our stay W. has had several interviews with Thakombau, but of a less public character than the official meeting.

To-morrow we proceed to Rewa, the next place to be visited. It is also a Mission station. I must now conclude, having some small packing to do for our early start.

S. M. S.

Letter 6.

FROM MBAU TO REWA BY BOAT.—MBURETU.—NATIVE CANAL.—REWA MISSION STATION.—CANNIBALISM.—SIR EVERARD HOME.—PUBLIC MEETING.—VUTIA.—MANUFACTURE OF POTTERY.—CHAPEL BUILDING.—MEKES OR NATIVE SONGS.—INTERIOR OF VITU-LEVU.—ARRIVAL OF THE "PEGASUS" IN THE RIVER.

Rewa, Island of Viti-levu,
August 9, 1860.

WE are now at Matai-suva, the Mission station of the Rewa territory, about four miles below the town of Rewa, on the left bank of the Wai-levu, or Great River. Now if you will look at the map you will see that this river enters the sea by four outlets, three of which separate near Rewa, while the fourth, branching off higher up, reaches the coast near Mbau. By means of this last outlet there is inland communication between Mbau and Rewa, and it was decided that we should take this route in the boats, while the vessels went round by sea.

We left Mbau at seven o'clock on the morning of the 2nd, and, the tide being nearly high, were able to steer across the intervening flats straight to the mouth of the river. The day was very pleasant, and the pull up the silent river very enjoyable. Two or three canoes passed us going down

to the sea, but with this exception we ourselves were the only intruders on the quiet scene. The banks of the river were generally flat, and densely covered with mangrove bushes. About half way we reached the native town of Mburetú, where we made our first acquaintance with Fijians in their heathen state. Stopping here for a short time to rest the crews, we landed and entered the town by clambering over the low mud wall which surrounded it. A number of small dark huts, or cabins, scattered about beneath a few cocoa-nut trees, composed the town. The doorways of the huts were filled with the dusky heads of wondering women and children, while we ourselves were closely followed by a set of nearly naked savages. Some had their faces blackened with soot or paint, others wore enormous wigs over their own great heads of hair, which, together with their wild rolling eyes and glistening white teeth, gave them a most ferocious appearance. Their manners were rude and bold, and I confess I felt extremely glad when we got back to the boat again.

Close to the town we observed a number of stakes standing in the river, which we were told were the remains of a fence put up in a recent war to bar the passage of the stream. About a mile further on we entered a cross channel, which greatly shortens the way to Rewa. It is said to be an artificial canal dug by the natives many years ago during a great war. It is about a quarter of a mile long, and has nothing to distinguish it from a natural branch of the river. When one considers that it is the only thing of the kind in Fiji, and that the natives have no digging tools other than pointed sticks, one can hardly help suspecting that the river itself on some unusual flood became its own engineer, and executed the greater part if not the whole of the cutting.

About noon we entered the main stream of the river, and

soon after passed the town of Rewa, which is situated at a point where the river divides. In another hour we reached Matai Suva, the Mission station. It covers a good deal of ground along the bank of the river, as, in addition to the usual Mission buildings, it includes the houses of the Institution for training native teachers. The chapel, although small in comparison to that at Mbau, is built in the same native style. It is surmounted by a handsome cross covered with white cowrie shells, the effect of which is very pleasing. We were most kindly received by Mr. Waterhouse and Mr. Moore, the missionaries; the former conducted W. and me to his house, while Dr. Seeman and the Consul were treated with similar hospitality by Mr. Moore. By a recent excellent arrangement among themselves, the missionaries are stationed as much as possible in pairs, for the benefit of each other's society and help, as well as the better prosecution of their missionary work. Mr. Waterhouse, who is the chairman of the district, or presiding missionary in Fiji, has been several years in the Group. He was the first to reside at Mbau, where previous to Thakombau's renunciation of heathenism he had to endure all sorts of annoyances from the natives, even to having portions of human bodies stuck on the palings around his house. The chiefs used also to come and beg importunately for tea, bread, and other things, which at first he felt himself obliged to give them. At length finding his position getting stronger, he one day refused the insolent demands of an important chief, saying, "No lips that touch human flesh shall touch a cup of mine." Human bodies were at the time being eaten in the town. The chief stormed and blustered, and went away in a rage to complain to Thakombau. To try Mr. Waterhouse, Thakombau sent him a fine cocoa-nut pudding tied up, native fashion, in a banana leaf. This he declined to accept, saying he did not know whether the hands which had prepared it had not been

cooking the flesh of a fellow-creature. It so happened that Mr. Waterhouse immediately after went across to the neighbouring Mission station at Viwa, and it was thought that his departure had some connection with what had just occurred. Ten days later Thakombau *lotu*'d. Political reasons no doubt partly moved him to take this step, for he imagined that thereby he should strengthen his power, which was at the time much shaken. Indeed, he wished to make a bargain to that effect; but Mr. Waterhouse told him plainly that all such considerations must be cast aside.

Sir Everard Home, Bart., who, in command of H.M.S. "Calliope," visited the Group some years ago, would never permit a cannibal to touch the quarter-deck of his ship, nor would he shake hands with one. He refused on one occasion to give a passage to Thakombau's son on board his ship, from Ovalau to Mbau, until he had been positively assured that the boy had never tasted human flesh. This marked reprobation of cannibalism appears to have made a deep impression on the natives. Sir Everard was very anxious to be present at the death of Tanoa, (the aged father of Thakombau,) in order to prevent by force the strangulation of his wives, customary on the death of a chief. He lingered about the Group for three months in expectation of the event, but was obliged to take his departure before the death of the old cannibal; when, in spite of all the endeavours of the missionaries, five of his wives fell victims to this horrible custom.

The day after our arrival W. held his meeting with the chiefs at Rewa-vou, or New Rewa, a village a short distance from the Mission station. It was, I believe, very satisfactory, but I was not present, the day being rough and stormy. The present head chief of Rewa, Ratu Nakuru, is a lad of ten or twelve years of age: a kinsman, Roko

Tui-ndreketi, acts for him. Rewa, I should tell you, is of almost equal influence in the Group to Mbau. Its chiefs gave early encouragement to the missionaries; and it was at Rewa that the second Mission station was established, only two years after the first arrival of the missionaries in Fiji. The Rewa chiefs appear to have been always less distrustful of strangers than those of other districts, a confidence from which they have reaped considerable advantages. After the meeting was over, the boy-chief, Ratu Nakuru, called at Mr. Waterhouse's, and mentioned that after he and W. had left the meeting, the chiefs had discussed among themselves a question which had been pending, as to the part Rewa should take in a war that was going on at Nandronga, (a territory at the south-west of this large island,) and that they had decided to help the chief of Nandronga, and to set out for that part of the coast as soon as the necessary number of canoes could be collected. They had received, he added, the Consul's sanction to this step. As Nandronga is one of the places we shall visit, it is to be hoped that the war will be over before we get there.

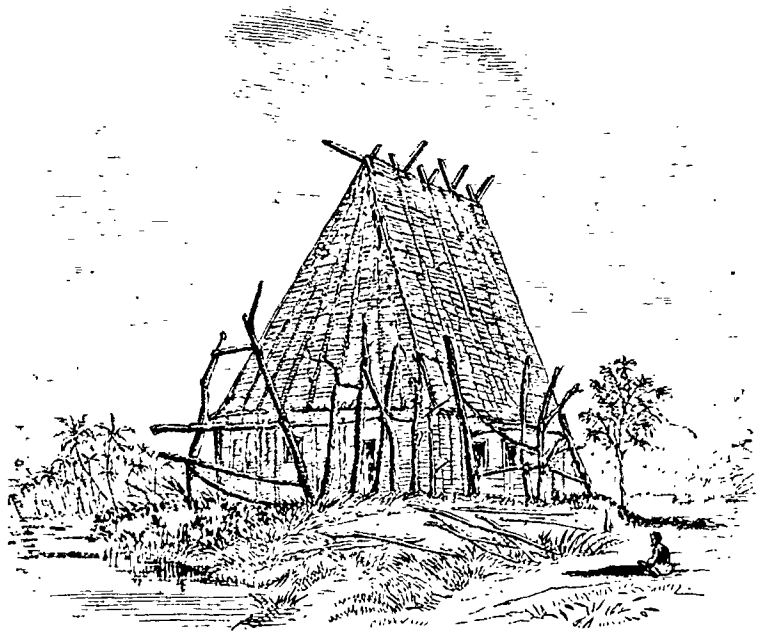
The weather since we arrived here has been cold (for Fiji), wet, and stormy, so that we have not been able to see much of this part of the country. The land immediately about the Mission station is very flat, as might be expected so near the mouth of a large river. The sandy beach, planted with cocoa-nut and other trees, affords the missionaries at least the advantage of a level walk, a luxury not found at all their stations.

Rewa is one of the few places in the Group where pottery is made, and as we were desirous of seeing the native process, Mr. Waterhouse took us one day in his boat a short distance up the river to Vutia, the town of the fishermen of Rewa. We were so fortunate as to find on our arrival

a woman in the act of modelling a large pot. Her only tools were a flat piece of wood and a round smooth stone to hold against the vessel inside. Bending from the waist over the vessel, which was placed on the ground, she beat it into shape with these simple implements. The clay, which was yellowish in colour and very plastic, is found in the neighbourhood. After being allowed to dry in the sun for a few days, the pots are slightly burned in a fire of brushwood; and finally, they are glazed by being rubbed over, while still hot, with Kauri gum. On many of the finished articles we observed patterns traced, which, as well as the forms of the vessels themselves, shewed a higher degree of taste than we should have given the simple artist credit for.

While at Vutia we went to see a native chapel in course of construction. The framework of the building was already put together, and the intervening spaces partly filled in with reeds; while within and without a rude scaffolding was erected for the use of the workmen. As W. thought it gave a good idea of the manner in which large native buildings are put up, I stopped to make a sketch of it. While thus employed, W. and Mr. Waterhouse strolling about, met the chief of the town, a pleasant-looking elderly man, coming from school with a book under his arm. Mr. Waterhouse introduced him to W., when he said, "Why does the great chief stay in the path, is there no house for him to enter?" Mr. Waterhouse explained that he had come to see the town, and that the *marama* (lady) was making a sketch of the chapel. This pleased the old chief much, and he came with them to where I was sitting. Having just finished the sketch I shewed it to him, and he expressed much wonder at it, although probably it was not at all intelligible to him. On our going away he accompanied us to the boat, and just as we were about to push off, presented us with

a basket of young cocoa-nuts, which he had caused to be pulled and husked in all haste for us.



Chapel in process of erection at Vutia.

Mr. Moore has made a collection of ancient *mekes*, or songs, which are the more valuable because, as Christianity extends, they become disused and gradually forgotten. It is remarkable that they contain no legends, as among the New Zealanders, referring to the first arrival of the inhabitants from other lands. The natives themselves say that they were created in Fiji. Among his papers Mr. Moore preserves a document as mythical as any of the mekes, but of a more practical tendency. It is a blank deed transferring land to the late U.S. Consul Williams, one of several which he employed an American Indian, named "Indian

John," residing at Kandavu, to get signed by chiefs. A chief who was asked to sign it brought it to Mr. Moore to learn its meaning. One can hardly be surprised that so many of the claims made to land in Fiji by white men are disputed by the natives.

Of the interior of this island (Viti-levu) absolutely nothing is known. The natives round the coast, with whom alone the white men have had intercourse, know nothing of the inland districts. While H.M.S. "Herald" was surveying in the Group, a party from her made a boating excursion up the river on whose banks we now are, as far as a town named Namusi. W. and his party are thinking of making an attempt to reach the same place from another spot on the coast. These excursions cannot be made without difficulty, owing to the number of tribes, who are generally at war with each other, and the disagreeable habit they indulge in of treating all strangers as belonging to the enemy. It is said here that a native went some years ago straight across the island from Rewa to Mba on the western coast. He was sent with a message from the chief of Rewa to the chief of Mba: but being afraid to return by land, he came back round the coast. It is also said that there is a large lake in the interior of the island, accessible from the north-west coast. We hope during our cruise to discover the truth of both these reports, which are of considerable geographical interest.

We have been detained here until to-day waiting for the arrival of the "Pegasus," which on leaving Mbau was obliged to go back to Levuka for ballast. She has just entered the mouth of the river, and will anchor below the bar until we get on board. A small vessel named the "Aquila," now in the Group, will call here in a few days on her return to New Zealand. We shall therefore leave our letters here to be forwarded by her. Instead of proceeding directly

round the coast of this island, we are going first to visit Kandavu, a large island to the south; after which we shall return here for Mr. Waterhouse, who has most kindly acceded to W.'s request to accompany him as interpreter to the more savage regions of the western portion of the Group.

S. M. S.

Letter vi.

LEFT ALONE.—FROM REWA TO KANDAVU.—ARRIVAL AT NIGHT.—KANDAVU.—EXPLORATION OF NATHEVA BAY.—AMERICAN WHALERS.—NAMBUKE-LEVU.—LIGHTING A FIRE AND ROASTING A BREAD-FRUIT.—NAVUA.—KURUNDUANDUA.—THROUGH THE ROLLERS.—MY PETS.—PRODUCTIONS OF THE ISLANDS.—COCOA-NUTS.—ARRIVAL OF A COURIER.—CHARACTER OF THE NATIVES.—MEKES, OR NATIVE SONGS.—MISSION HOUSES.

On board the "Pegasus," off Navua, Island of Viti-levu, Aug. 20, 1860.

THIS is the third attempt I have made lately to commence a letter to you, and now at length I am little likely to meet with any interruption. Night has closed in, a solitary lamp illuminates a solitary cabin in a little ship lying at anchor within a coral reef in the Pacific Ocean. W. set out this evening for Navua, a town about five miles off, from whence he is to start in the morning on an expedition to Namusi, the town to which in my last letter I told you he was planning an excursion. He will be accompanied by Dr. Seeman, Mr. Waterhouse, and the Consul, and the party will be under the escort and protection of Kurunduandua, the great chief of the territory. Part of the journey must be performed in canoes up a large river, part on foot over

mountains; and at night the travellers will have to sleep as best they can in native houses. I am obliged therefore to stay behind, and am thus trying to beguile my leisure by writing to you.

Where shall I begin with all I have to tell you? I must go back to Rewa, where we left our last letters to be forwarded by the "Aquila" to New Zealand. This done, and bidding adieu to our hospitable hosts the missionaries, we went on board the "Pegasus," and sailed the next morning at daylight for the island of Kandavu, lying about forty miles to the south of Viti-levu. The "Paul Jones," with Dr. Seemann and the Consul on board, had sailed the previous afternoon for the same destination. We made the coast of Kandavu in the evening, but found ourselves, on coming to anchor for the night, several miles to the east of Tavugi Bay, where the Mission station is, and to which we were bound. The next day the wind was so light, and we made so little progress with our sails, that towards evening we got out the boat to pull to the Mission station, still four or five miles distant.

We had been surprised in the morning to see the masts of ships rising above the nearest point of the bay, and wondered very much what ships they could be. As we approached the bay we saw three large vessels at anchor close to each other. The sun had now set, and darkness was rapidly overtaking us, so making for one of the vessels, and hailing it, we enquired for the landing-place. To this, or rather in the direction pointed out, for in the fast failing light we could not see the shore distinctly, we pulled away, fancying we could discern the "Paul Jones" near the spot indicated. Instead of our lively consort, however, we found two boats belonging to the ships made fast to a stake in the water. They were in charge of a man, who was asleep in one of them. On being roused up he proved to be a Portuguese,

and all he could say in English was, "Old man (captain) gone on shore on shoulders." The water here was very shallow, and in attempting to proceed we several times got aground. It was now quite dark. W. therefore, not knowing which way to steer, sent one of the crew to wade ashore, while we sat in the boat watching two or three lights in the distance. After waiting a considerable time and no help coming, we sent off another of the crew in the direction of the lights. Soon after we had the satisfaction of hearing voices approaching, which we recognised as those of our men. They were accompanied by Charley Wise, the Consul's interpreter, who told us that the Consul and Dr. Seemann were at the Mission house, and that the "Paul Jones" had gone back to Rewa. I was then carried by two of the crew, what seemed in the starlight a long way to shore; and W. mounting on Charley Wise's broad shoulders, effected a landing in a somewhat similar manner. We found Dr. Seemann and the Consul waiting on the beach, with a lantern to shew us the way up to the Mission house, where we received a hearty welcome from Mr. and Mrs. Royce, the good missionary and his wife.

Three days later W. held his public meeting with the chiefs. It was very fully attended, as on the arrival of the "Paul Jones" two days before us, there happened to be a large assemblage of native teachers from all parts of the island collected together at the Mission house, who, on being dismissed to their homes, were directed to tell the chiefs of W.'s coming, and to request their presence at Tavugi.

The island of Kandavu is considered one of the finest in the Group. It is twenty-six miles long, with an average breadth of four miles. The land forms a high central ridge, from which descend on all sides gentle slopes covered with grass, and at the time of our visit marked by many burnt patches, shewing that the yam-planting season had commenced. All the lower parts of the island are beautifully

wooded and well watered, and a white sandy beach skirts the coast. The island is divided into six districts, independent of each other, but all owning a sort of vassalage to Rewa. The inhabitants, 11,000 in number, and now all professing Christians, occupy eighty-eight villages. The Mission station on Kandavu is one of the latest founded; it will soon be increased by the establishment of the Training Institution for native teachers, which is to be removed from Rewa, where sufficient accommodation cannot be obtained.

Kandavu, although from its position and natural advantages entitled to more consideration, has been almost entirely neglected by surveying expeditions, and its outline is very incorrectly laid down even on the latest charts. W. soon learned that instead of there being no harbour at all on the southern coast, as had been stated, Natheva Bay, immediately opposite Malata Bay, was a very good one, and that the isthmus separating the two bays was so narrow and level that the natives are in the habit of dragging their canoes across from the one to the other. Malata Bay adjoins the bay in which the Mission station is situated. The day after the meeting, W., accompanied by Dr. Seemann and Mr. Royce, started in the boat to explore the isthmus and the bay beyond. The former was found to be a sandy flat rising only a few feet above the level of the sea, and covered with cocoanut palms, through which a straight avenue some twenty feet broad and a quarter of a mile long led to a creek that ran into the other bay. Mr. Royce soon obtained the assistance of a party of natives from a neighbouring village to drag the boat across to the head of the creek. On reaching the other side, W. and his party saw before them a very fine and extensive bay, with a large island, Ngaloa (black duck) by name, reposing in the centre of it. They pulled across to the island, from the top of which they had a fine view of the whole bay, well sheltered on the land side and protected by

a reef seaward. If the passage through the reef is sufficiently safe, they consider Natheva Bay a very superior harbour. They returned as they had gone, the boat being dragged back across the isthmus by the natives.

The three ships which we found in Tavugi Bay the night of our arrival turned out to be whalers from the United States. The captains of these vessels, it seems, prefer visiting unfrequented islands for wood and water, as they get supplies cheaper and have less trouble with their men. We went on board two of the ships, and found them models of comfort and cleanliness. Each captain had his wife with him. We were very politely entertained, and shewn, among other things, the weapons used in capturing a whale. I thought of those pictures in the "Field Book of Sports" at home, and asked to see a harpoon. But the captain said that they had a much newer invention to shew, which he thereupon produced. It is called a "bomb-lance," and consists of a short iron tube closed and pointed at one end, filled with gunpowder, and primed with some sort of composition made to burn a few seconds before it sets fire to the gunpowder. Three little India-rubber wings project from the sides of this clumsy arrow, which is shot from a blunderbuss and explodes in the body of the poor fish. The captain fired several in the air for our amusement; we could follow them with the eye, and saw that they went very straight. He also described to us the entire process of whale catching and oil making, from the first joyful exclamation from the mast-head of "There she spouts!" to the final washing of the decks with the soda contained in the ashes of the refuse blubber, which had been used as fuel to extract the oil.

Before quitting Kandavu, W. and Dr. Seemann wished to ascend a lofty conical mountain which rises to the height of 3,800 feet above the sea at the extreme western point of the island. It is called, from its shape, "Nambuke-levu," which

means "the great yam-mound." The "Paul Jones" had come back from Rewa, and the two vessels started for a small bay at the foot of the mountain, Mr. Royce kindly accompanying us on board the "Pegasus." The day unfortunately proved too unfavourable to allow of an ascent, but Mr. Royce having mentioned that there were some hot springs in the neighbourhood, we went on shore with him to visit them. When about half way to the place we stopped to rest in a kind of wood. We were looking about for some dry fern leaves to make a seat of, when suddenly we heard a heavy thump on the ground, and there, almost at our feet, had fallen a fine ripe bread-fruit, weighing at least four pounds. Happily it did not fall *on* any of our heads, as the effect would have been very unpleasant, if not serious. We had two Fijian guides with us, and it was at once proposed to light a fire and bake the loaf. But how was that to be done? Our guides, however, were at no loss. One of them quickly climbed up a tree and broke off a large decayed branch; the other, meantime, cut a few short sticks from a hard-wood tree close by. Placing the branch on the ground they now set to work. One knelt on it, keeping it very steady with both hands. The other, taking one of his little hard sticks also in both hands, rubbed it quickly backwards and forwards, until a groove was formed in the decayed wood. The fine dust thus made soon began to smoke, and after a good deal more hard rubbing a very small red spark appeared. This they fed with little shreds torn from their own scanty dress, and a few dry leaves and stalks of grass, until a small flame crowned their efforts. The infant fire, which one man had been carefully nursing in his hand, was now placed on the ground and supplied with dry sticks until it blazed up strongly. The bread-fruit was then laid on the top to bake.

Leaving one of the guides to take care of me and mind the fire, W. and Mr. Royce proceeded to the hot springs.

In about a quarter of an hour my dark friend exclaimed, "Sa oti Saka," (It is done, Madam). "Sa vinaka," (Very good,) I replied. Whereupon he took it to a pool close by, scraped off all the burnt part, and then brought it and laid it before me on one of its own fine glossy leaves, with two attendant leaves for plates. I made him understand that I would not begin to eat until the gentlemen returned. He then said something beyond my limited Fijian, but on my repeating "Sa vinaka," he set off in the direction of the hot springs. Shortly after, W. and Mr. Royce returned with the two guides. My friend had told them that the bread-fruit was ready, and that the *marama* (lady) had sent for them. As the day was then growing late we did not stop to eat our loaf, but carried it, rolled up in leaves, to the vessel, where we found it an excellent addition to dinner, and cooked to perfection. In taste it is something between nice fresh bread and a very good potatoe, but sweeter than either. The season for bread-fruit is only just commencing, and this was the first we have tasted.

After a night of tropical rain Nambuke-levu was again enveloped in mist and cloud, and the attempt to ascend it had therefore to be abandoned. Mr. Royce set out to return overland to the Mission station, the "Paul Jones" ran straight across to Navua, the next territory we were to visit, while we sailed back to Rewa to take on board Mr. Waterhouse. On reaching Rewa we found that he had already left in his canoe for Navua, whither we then proceeded.

This morning daylight found us between the island of Mbengga and the coast of Viti-levu, whose peaks and ridges, thickly clothed with trees, rose one behind another as far inland as the eye could reach. A mist hung about the hills and rose up in white clouds from the numerous valleys. Stretching along the coast was a broad belt of level land, evidently the delta of a large river. Our pilot was not certain

of the exact position of the town of Navua, so having coasted along until nearly past the island of Mbengga, and nothing of the "Paul Jones" being visible, we put about to retrace our course. As we were slowly beating back, we saw a canoe coming along inshore with the Union Jack flying at its peak, and had scarcely made it out to be Mr. Waterhouse's when it vanished behind a low wooded point. Concluding that this must be one of the entrances into the Navua river, we immediately cast anchor, and as soon as the boat was got out, pulled for the spot where we had seen the canoe disappear. Having passed through a narrow channel, we found ourselves in a fine river, up which we rowed. After an hour's pull we again caught sight of the flag of Mr. Waterhouse's canoe, and of the "Paul Jones," in front of a native town on the left bank of the river. This was Navua, which we had expected to find on the sea-coast. On getting alongside of the "Paul Jones," W. learned from the Consul that all arrangements for the excursion to Namusi had been made by the chief, and that canoes would be ready in the morning to take the party up the river.

The landing-place and the approach to the chief's house were, from the recent rains, a perfect slough; and after we had walked a little way the mud became so deep that I could proceed no further, until the chief, Kurunduandua, hearing of our arrival, sent a regular Samson, who took me up in his arms and carried me to the house. There we found a seat prepared for us—the chief's strong box covered with clean mats. Kurunduandua and his attendants sat cross-legged on the ground. He looked a fine specimen of a savage chief, of good height and muscular form, and apparently about thirty-five years of age. He carried one arm in a sling, in consequence of a hurt from which he was suffering. Mr. Waterhouse, who was with him when we arrived, acted as interpreter. Our interview was necessarily short, as W. had

to return to the "Pegasus" to make his preparations for the excursion on the morrow. The tide being with us we descended the river rapidly, but on approaching the sea we found that the channel by which we had entered had become dry, and we were obliged to proceed on to the principal mouth. Here, after getting aground more than once, we had to encounter the rollers, which broke on the bar with great violence. There is not, I believe, much danger in passing through these rollers, so long as a boat steadily faces them; but two of our crew were half-castes, and did not properly understand the orders of the pilot, who was steering, and once or twice we were very nearly going "broadside on," as the sailors say, in which case the boat must have been swamped. To hear the pilot say nervously, "Now pull for your lives, lads," and see a mountain wave rushing on towards you, is not particularly pleasant. We got through safely, I am thankful to say, but I would rather not try that passage again. The mouths of these rivers abound with sharks, so that in the event of an upset the danger of being drowned is not the only one incurred.

As soon as we got on board the "Pegasus," W. set about the preparations for his excursion, and shortly before sunset he and Mr. Waterhouse started in a canoe to return up the river to Navua, there to pass the night, so as to be able to set off early in the morning for Namusi. Here I must now stop for to-night.

August 22. I was drawing in the cabin to-day, sitting directly under the open hatch, and chancing to look up I saw a couple of strange dark heads peeping over and watching me at work below. This has happened before, so it did not startle me as you might suppose. We never allow the natives to come down into the cabin, nor do they themselves attempt to do so. The people in this part of Fiji are nearly all heathen. Kurunduandua says, how-

ever, that he has a "loma vinaka" (good mind) towards the missionaries, and intends to "lotu" soon. He is said to have given up cannibalism himself, but it exists among his people.

Now you must hear about my pets. I have got two—a turtle and a *kula*, a kind of parroquet. They are both beauties of their kind, though not equally companionable. The kula is the tamest and handsomest little bird you can imagine: it is something larger than a robin; the throat and body a bright scarlet, the head purple, the back and wings a varied green. It seems to be absolutely fearless: it will perch on my finger, teacup, or pen, a pert friendship it has acquired after a three days' acquaintance. The kula lives by suction, being furnished at the end of its long tongue with a beautiful little apparatus like a small brush or the fine suckers of a sea-anemone, which it has the power of protruding or withdrawing at pleasure. These charming little birds are, however, extremely delicate, and I believe have never been taken alive even as far as Sydney. The turtle is as happy as the day is long. We have bored a small hole in the hindermost plate of his armour, put a ring of wire through it, and to that attached a rope. Thus tethered, he is dropped overboard whenever we anchor, and can swim, dive, or graze at the bottom as he pleases.

I have hardly told you anything yet about the productions of these Islands. Cocoa-nut oil and tortoise-shell are at present almost the only articles exported, but there are many very valuable things growing without the least care or cultivation. The woods abound with red pepper bushes; sarsaparilla, like ivy, clings to the trees; while you trample over arrowroot, ginger, and turmeric. The Sago palm was discovered by Dr. Seemann on the banks of the Navua river. Cotton plants may be frequently seen near the villages; and cocoa-nut trees line every beach.

Now I dare say your sole idea of a cocoa-nut is that old hard indigestible thing in which schoolboys delight. Here a nut of that age is only considered fit to make oil from, or grated to enrich the puddings of which the natives are so fond. A young cocoa-nut just pulled from the tree is quite a different thing. The flesh is a soft sweet pulp, and it is full of a delicious liquid nearly as clear as water. Lofty as the cocoa-nut trees are, the natives ascend them with the greatest ease; not in sailor fashion, but like monkeys, on all fours, for they literally walk up the trees, step by step and hand over hand. They then select and throw down a few nuts of the best age for drinking. The next process is to take off the great green husk; for this purpose a good thick stick is cut from the nearest tree, pointed at both ends, and stuck firmly in the ground. The nut is then taken in both hands and dashed down upon the top of the stick, which quickly splits open the husk. To tear this off is the work of a second; then with a stone or another cocoa-nut a crack is neatly made all round the pointed end, and the small lid thus formed being raised, the nut is handed to you to drink.

August 25. This is my fifth day of solitary confinement on board the "Pegasus." Yesterday I occupied myself in making a sketch of the coast from the deck. In the evening I received a letter from W., from Namusi, telling of his safe arrival there with the rest of the party: that the meeting of the mountain chiefs could not be held until to-day, as many of them had to come considerable distances, and that I need not expect him for two days longer. The messenger who brought the letter came from Namusi in twelve hours. I gave him a large knife promised to him by W. for his trouble, and he returned at once with a letter from me.

When I went on deck this morning, the first salutation I received was "Sa yandra Saka," the Fijian for "Good morning, Ma'am." Of course I politely returned it. The

next sentence I could make nothing of, but the dark speaker pointed to a pretty mat beside him, and catching the words "Marama (lady) ka ni loloma," (thing of love,) I understood that it was meant as a present for me. In return I gave him a "ka ni loloma" in the shape of some coloured handkerchiefs, with which he seemed much pleased. This man was a Christian native, and one of the teachers. We had several Fijian visitors to-day: some brought shells and other things for sale. Half-a-dozen times I found their dark heads looking over the hatch when I happened to look up from my work: few of them have seen a white lady before, which may account for their curiosity. They are, however, very well behaved. Some of the Fijian marks of respect are strangely different from ours: for instance, they always sit down in the presence of a superior, and they consider it very rude to pass *behind* any one; but for this latter piece of etiquette there is a grave reason, namely, that open attack is extremely rare among them; if they want to club a man they will steal up treacherously behind him.

The generosity of these people is very remarkable. From the chiefs down to the lowest of the people they share together or give away whatever they possess, no matter whether the thing is large or small. The missionaries' wives are often provoked by their domestics giving away their clothes. In vain one of these good ladies will say to a native girl, when she gives her a new dress, "Now remember, these are *my* clothes: I only lend them to you. They are not yours to give away." "Sa vinaka, Saka" (Very good, Ma'am) replies the girl, and away she goes into the native town in all the pride of her new *sulu*. There the other girls are quick to see and admire. "Oh how beautiful!" cries one; "How lovely!" says another; while a third exclaims, "Let that be mine!" This is an irresistible appeal to the chief-like power of giving away; and the end of it is, that the poor girl returns

either *sans* sulu or with a very inferior one, while the new sulu goes the round of all her friends in the town. The dress of the natives at the Mission houses is very simple and suitable,—a short petticoat and a coloured cotton skirt, with an upper tunic, or what they call a *pinafo*, for the women, and two or three yards of tapa or calico for the men. Nature has furnished both men and women with such fine heads of hair, that hat or bonnet would be quite superfluous, and also very unbecoming. If the sun is too hot, or, what (as I told you) concerns them a great deal more, if it rains, a banana-leaf affords ample protection. They admire our umbrellas very much, and covet the possession of them more, perhaps, than anything else in the way of dress. Shoes and stockings are not worn. They can hardly be considered necessary in such a climate, though the use of something to protect the foot would save the poor people many a bad cut or hurt on their coral reefs when they go a-fishing.

Many of the natives are good-looking, and in general (at least in the Christian places we have visited) they are by no means frightful or repulsive-looking. They also seem to have a great deal of enjoyment in life, to be generally good-tempered, and very easily amused; a very small cause of merriment will make them laugh heartily.

Their mode of singing, or, to speak more correctly, of chanting, is very curious. They keep the most exact time with their hands, and often illustrate their songs with suitable action of their bodies.

We saw a very pretty example of this one evening at Kandavu. All the native school-children came up to the Mission house to give us a *meke*, or concert. They were about sixty in number, and they came bringing for me a little offering of yams, sugar-cane, and cocoa-nuts, which they piled, Fiji fashion, in a small heap on the ground. Forming then into two companies of three rows each, they sat down on

the ground facing each other. The mekes consisted of short songs or chants, either from some Scripture subject, or some event which had recently happened on the island. These they chanted, clapping their hands, bowing their heads, and moving their bodies in all sorts of ways. At one time the whole six rows would put their heads down to the ground, striking it with the palms of their hands, then all rise together, and the chant take some new turn of action. One of the songs represented the meeting of Joseph with his brethren; another, St. Paul raising Tabitha to life again: this one concluded very abruptly by sixty little dark figures sitting bolt upright, and chanting "Au sa mbula!" (now I'm quite well again!) The Mission horse, the only one the children had ever seen, was the subject of another very lively song: they all got on their knees and imitated the action of the horse with great spirit.

These songs or chants were composed by native poets, for even Fiji has her own poets. Indeed, the whole thing was thoroughly original. What you may see at home in a well-trained infant-school is very tame compared to the mekes of these self-taught little Fijians.

At the Mission houses the servants are of course all natives, and as they have to be taught everything from the very beginning, the missionaries' wives have no easy task, and require no small amount of patience and forbearance. There are generally about a dozen of these half-domesticated natives attached to each Mission house. They live in separate huts, built for themselves at a little distance from it. The cook-house is also always a detached building, both for safety and coolness, as there are no fire-places in any other. The houses of the missionaries are generally built in native fashion. They are tolerably comfortable, but, from their construction, sounds can be heard from one end of them to the other. The partitions for the bedrooms are formed of reeds tied together

with sinnet, and often not carried up to the top of the roof. You can imagine, therefore, how the dear little voices of the children come piping through them, and how the guest is admitted to a share of each passing joy and grief. All this, however, is conducive to early rising. The cocks and goats also lend their aid to the morning chorus, so that there is quite an enlivening commotion soon after day-light.

August 27. W. and his party returned safely this afternoon from their excursion to Namusi, with which they were all greatly pleased; but as W. will give you a full account of it himself, I will add nothing more to this long letter than that we sail to-morrow morning at daylight for Nandronga.

S. M. S.

EXCURSION TO NAMUSI.

(By Colonel Smythe.)

Position of Namusi.—Navua.—Chief Kurunduandua.—Slip in Interpretation.—Fijian Canoe.—"Harry the Jew."—Ascent of the Wai-ni-Koroiluva.—Rapids.—Canoe Upset.—Gentlemanly bearing of Chiefs.—Landslip.—Cannibalism.—Nagadi.—Bure ni Sa.—Presentation of Food.—Yanggona.—"Blessing the Grog."—Continuation of ascent of River.—Leave Canoes.—Vuni-wai-wai-votuki.—Watershed.—Arrival at Namusi.—Ascent of Voma Mountain.—Stroll through Namusi.—Official Meeting.—Native Assembly.—Departure from Namusi.—Dr. Seemann stays behind.—Fijian God.—Moli vei tala.—Kowrie-gum Lamp.—Regain the River.—Reach Navua.—Take leave of Kurunduandua.—Return on Board the "Pegasus."

August 27, 1860.

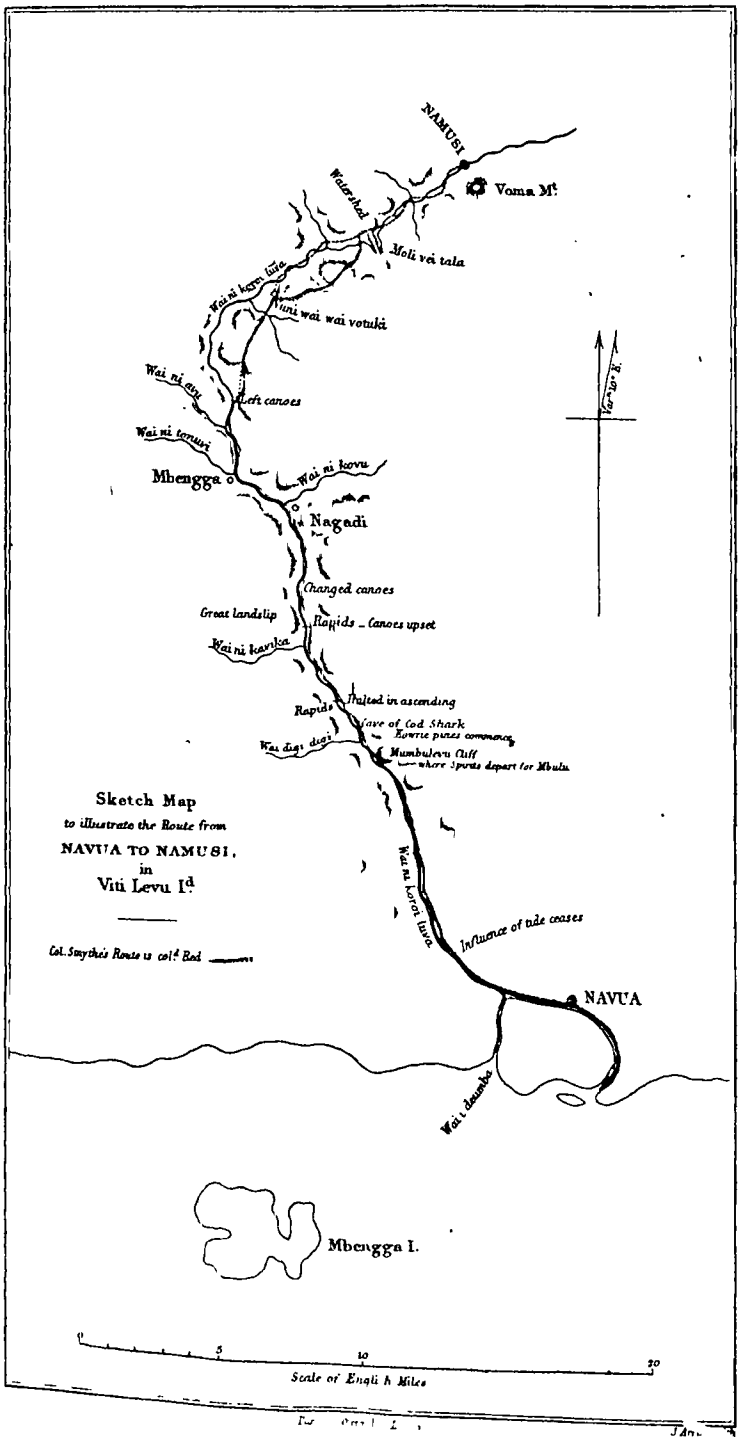
The town of Namusi is situated on the banks of the upper stream of the Wai-levu river, not far from the watershed which divides the sources of that river from those of the Wai-ni-Koroiluva. The former river, running to the east, discharges itself into the sea at Rewa, while the course of the latter is nearly due south to the coast of Navua. Namusi had been visited once only by a party of strangers. In 1856, Dr. Macdonald, of H.M.S. "Herald," accompanied by a brother of Mr. Waterhouse, reached it by ascending the Wai-levu from Rewa. To our party belongs the honour of first opening the way to it from the southern coast.

On the 20th of August, shortly before sunset, Mr. Waterhouse and I left the "Pegasus" anchored off the mouth of the Wai-ni-Koroiluva, and proceeded in a canoe up that river to the town of Navua, there to pass the night, in order to make an early start in the morning. We took with us changes of clothes and other supplies for our journey. Darkness had set in before we reached Navua, which lies about four miles from the mouth of the river. On landing we were conducted at once to the house of the chief, Kurunduandua, which consisted, as usual, of a single room covered with mats, with a large sunken hearth in the middle of the floor, in which a fire was blazing. The present which I had brought with me for the chief was formally laid before him, with an appropriate speech, and formally and graciously accepted. Soon after, a pig baked whole, with an ample accompaniment of yams, was brought in by the chief's people and laid down on the mats, where it was quickly cut up and distributed among our attendants. At the same time Mr. Waterhouse unpacked his travelling equipment, which the experience of constant missionary journeying had rendered very complete, and we proceeded to make tea. A cup well sweetened was presented to the chief, which he drank off with much relish. The mosquitoes soon began to be exceedingly annoying, and to keep them under, green wood was thrown on the fire and the house filled with smoke. As this device only slightly abated the nuisance, and made our eyes stream with tears, Mr. Waterhouse had his mosquito curtain put up. It was attached from the upper corners by means of strings to the sides and supports of the house, and formed a complete little room, ceiling and all. He kindly offered me a share of the protection it afforded, which I very gladly accepted, as I was yet a novice in Fijian travel, and had come unprovided with so essential a requisite.

At the time of my first arrival in the Group, Dr. See-

mann and the Consul were engaged on an expedition to this part of the coast of Viti-levu, and had penetrated as far as Navua, where they were well received by Kurunduandua. On their return to Ovalau, they related among the incidents of their journey that they had been the means of preventing the massacre of five hundred people, whose bodies were to be taken to form a pile, on the top of which the chief's son was to be invested with the *malo*. This tale appeared almost too horrible for the most savage period of Fijian history, and seemed in startling contrast with other acts of Kurunduandua. It was therefore no small relief to me to learn, from undoubted authority, while at Rewa, that in the matter of numbers some misinterpretation had occurred, and that one or two lives at most would have been sacrificed on the occasion. Of course, that a single slave should be thus immolated is most abominable, and to have prevented such an atrocity must be a proud satisfaction to those by whose interference it was brought about.

We rose at daylight in the morning and soon had breakfast prepared, as the natives, according to their custom, had kept up a good fire in the house all night. Shortly after eight o'clock the canoes in which we were to ascend the river were reported ready. A Fijian canoe, whether large or small, resembles a raft rather than a boat. It is in fact a raft lashed on the top of two narrow boats, of which one is always smaller than the other, and named the outrigger, or *thama*. In small canoes the thama is not hollowed out, but is simply a boat-shaped log of wood. Our baggage we found arranged on the deck to serve as seats: at each end stood a man with a long pole, the water of the river being in most parts sufficiently shallow to admit of poling. Mr. Waterhouse was accompanied by a native local preacher named Ratu Manoah, a fine powerful man, who gave active assistance in working the canoe.


NAMUSI
Waterfall
Voma Mt
Moli vei tala
Wai ni kapu tuka
Wai wai votuka
Wai ni ava
Left canoes
Wai ni tamusi
Mbengga
Wai ni kovu
Nagadi
Changed canoes
Great landslip
Rapids – Canoes upset
Wai ni karoka
Halted in ascending
Rapids
Cave of Cod Shark
Eyrrie pines commence
Wai dugi dugi
Mumbulevu Cliff
where Spurs depart for Mbulu
Sketch Map
to illustrate the Route from
NAVUA TO NAMUSI,
in
Viti Levu Id
Col. Smythe's Route is col.d Red
Wai na korot tuva
Influence of tide ceases
NAVUA
Wai i daumba
Mbengga I.
0
5
10
20
Scale of Engli h Miles

On another canoe were the Consul, Dr. Seemann, and "Harry the Jew." "Harry" is the only white man who has resided in the interior of the country, and as he is very rarely seen by the other white men, who confine themselves entirely to the beach, a certain mystery surrounds him. For many years he has lived at Namusi under the protection of Kurunduandua and his family. His real name is Danford. In appearance he was small and meagre, and looked out of health. He was dressed in the usual half-nautical costume of the white men.

A light rain which had been falling in the early part of the morning had ceased before we started, and the day proved cloudy and very agreeable. The accompanying map will assist you in following our route. It makes, however, little claim to geographical accuracy, as it has been laid down merely from bearings taken with a pocket compass, and distances computed by help of a watch. About a mile and a half from Navua we passed the Wai-i-dëumba, an outlet of the river, running to the sea. Soon after, the hills began to approach the river, and eventually to hem it in closely on both sides. The steep and lofty banks were thickly covered with trees, conspicuous among which were noble tree-ferns. About twelve miles from Navua we passed under the high wooded cliff of Mumbulevu, whence the spirits of the inhabitants of the surrounding districts are supposed to take their departure for the other world, (*mbulu*). Shortly after, Kowrie pines were first seen. At intervals, small streams poured their waters into the river through deep gorges, or precipitated themselves in waterfalls from above, over the lofty banks. The deep pools which frequently occurred were said by the natives to be full of sharks, and a cave was pointed out as the residence of a famed god-shark named Lewavunisia. Here Kurunduandua, who had remained behind to see everything right and properly ar-

ranged, overtook us. He was sitting alone, cross-legged, on the deck of a small canoe, which was moved along rapidly by two polers. His only dress was a kilt of navy blue calico, made of a part of my yesterday's present to him, put on by way of compliment. It contrasted very becomingly with the rich bronze tint of his skin. His sole ornament was a rare shell of bright pink suspended from his neck.

About one o'clock we reached a rapid, which the canoes could not ascend loaded. We accordingly landed among the rocks, and the baggage was carried up by hand. We halted here for half-an-hour to refresh the crews.

Three miles further up, the small stream Wai-ni-Kavika joins the river through a deep ravine on the right bank. In the neighbourhood of this stream is found the *Waloa* plant, which forms the long black fringe of the most admired kind of kilt. From its scarcity and beauty it bears a high price among the natives. Dr. Seemann ascertained that this fringe was not, as had generally been supposed, the root of a tree, but the entire body of a species of *Rhizomorpha* growing on dead wood.

Not long after we came to a second rapid, much more considerable than the one we had passed. Our canoe happened to be first. We landed, and having directed the baggage to be put on shore, were watching the approach of the other canoes, when our people, to save themselves the trouble of shifting, made a dash at the rapid without unloading. They had got but a little way up, however, when they lost all command over the canoe, which was hurried by the torrent towards the opposite bank, a high perpendicular rock. In vain they put out their poles to prevent a collision. The canoe struck violently, turned over, and all our goods were thrown off into the water. Manoah managed to seize a portmanteau and heave it on

a small sloping ledge of the rock, to which he himself clung. The other man, holding on by the broken canoe, was carried down the river. He was soon obliged to let go his hold and swim ashore, bringing with him such things as he had caught. Among them was the portmanteau containing our stores. On opening it, we had the satisfaction to find that the sugar was the only article seriously damaged. A canoe was sent across to bring over Manoah and the portmanteau from the ledge to which he was clinging. On mustering our baggage we found that, although our clothes were all thoroughly soaked, nothing was missing, not even a small tub which contained the knives, forks, cups, and other loose articles. The sun having just then kindly appeared through the clouds, we spread out our wet clothes to dry. The chief was greatly distressed and provoked at the accident, which he attributed, though scarcely with reason, to the change of canoes. I should have mentioned, that as he accompanied Mr. Waterhouse and me to the bank of the river at Navua at starting, we observed from his manner that something was amiss, and we afterwards learned that he had been much hurt to find that the canoe which he had appointed for us, had been taken by the Consul's party. A heathen, and probably still a cannibal, Kurunduandua on repeated occasions during our excursion surprised and charmed us by his high-bred courtesy. It is a usual mark of a great chief, and is thoroughly appreciated by the Fijians, who are all extremely quick observers of demeanour.

As there was an appearance of rain, the chief urged us to push on, so as to reach Nagadi, the town where we were to pass the night, before it commenced. We accordingly put up our wet things loosely in mats, of which the chief himself insisted on taking charge. The other crews, profiting by our misfortune, put ashore their loads, and even then had difficulty in getting up the rapid. We now embarked

again, and poled a short way further up to a place where the bed of the river was obstructed by masses of rock, the *débris* of a landslip that had occurred some thirty years ago. Here we left our canoes and walked over the rocks to the free water above, where smaller canoes had been ordered by the chief to come down the river to meet us. The one on which Mr. Waterhouse and I got was poled along by two young men, one of them of a singularly prepossessing appearance. Mr. Waterhouse got into conversation with him, and was much pleased with his remarks. Presently the subject of cannibalism was touched upon, of which Mr. Waterhouse hoped he would at least have expressed his disapproval. At once his countenance changed, and he exclaimed in an exulting tone, "Kurunduandua is a cannibal; we are all cannibals: cannibalism is a good thing." Mr. Waterhouse gravely remarked, "It is a very bad thing."

About 5 o'clock we arrived under the town of Nagadi, perched on a bluff at the junction of a small river with the main stream. We landed and commenced to ascend the very steep and difficult path that led up to the town, which we found enclosed with a reed fence, as hostilities were going on against a neighbouring tribe. As soon as our baggage was brought up we asked for an empty house in which we could have a good fire to dry our wet clothes. We ourselves took up our quarters at the *Bure ni Sa*, or strangers' house. In every Fijian town there is a house of this description, where strangers put up, and the men of the town pass much of their time. Round the floor are fire-places marked off by posts and rails. In the intervals between the fire-places mats are spread, on which the men sit and sleep. No time was lost in getting tea ready. After we had finished, Kurunduandua, who had remained behind to see that nothing of ours was lost, arrived, and was received with clapping of hands and much respect. He sat down opposite to us, the

rest of the people sitting round and leaving a clear space in the middle of the floor. The house was dimly lighted by an extemporized lamp, made of a cocoa-nut shell filled with oil and furnished with a wick of tapa torn from the corner of a native's dress.

The presentation of food from the town to the chief speedily commenced. It consisted of a pig baked whole, with a large quantity of yams and ndalo, and was brought to the bure by a file of women smartly dressed in new *likus*, and lighted by torches of split bamboo. At the door the men received it from the women, took it inside and laid it before the chief, the spokesman making a short complimentary speech. The chief accepted it through a deputy, who replied neatly to the compliments offered. It would have been contrary to etiquette for the chief to speak himself. The chief then directed the food to be given to the travellers, and Charley Wise, the Consul's half-caste interpreter, at once set to work to cut up and distribute the pig. Some time after, the yanggona root was brought in, and presented with still greater ceremony. The speaker addressed the chief as if the representative or manifestation of the spirits of his ancestors. As before, he replied by a deputy, who in his speech prayed for a variety of good things—good seasons, success in war, and plenty of foreign manufactures. The root was then handed to the chief of a neighbouring town, who had been selected for the honour of chewing it. Whilst this process was going on, songs were sung in a sort of chant, by no means unmusical. They were short, and accompanied by much action on the part of the singers, who waved their arms and bodies about in excellent time. These songs were said to be so ancient that many of the words are no longer intelligible. An old man near the chief delivered himself of short pithy sentences between each song. The masticator sat cross-legged in the centre of the floor, with

the large wooden yanggona bowl before him, into which he put each piece when sufficiently chewed. When enough had been prepared, water was poured over it, and the process of straining began. A wisp of hibiscus bark was thrown over the liquid, gradually pressed down by the hands, then brought up with the particles of the root inclosed, and wrung out over the bowl. In performing this movement a skilful operator will display such graceful muscular action of the arms and body as to draw forth rapturous applause from the assembly. Before the drinking begins an invocation is made, profanely called by the whites "blessing the grog." The Consul asked "Harry," who was said to know the names of more gods than most natives, to officiate. He complied, but evidently under restraint from the presence of Mr. Waterhouse. A cocoa-nut cup was now filled from the bowl and presented to the chief. Having seen the mode of its preparation, we declined to taste the beverage, but our people were not so squeamish, and Charley Wise drank off two good bumpers of it. We now gave a hint that we wished to go to sleep, on which many of the people left the bure. Before lying down, Mr. Waterhouse, as usual, closed the evening with prayer in English. The natives watched our proceedings with silent attention.

The next morning we were all up at daylight. The chief requested that our packages might be made as light as possible, and everything not absolutely required left behind till our return, as the baggage was to be carried the rest of the way on men's backs. When all was ready we descended the almost perpendicular path to the river, where we found the canoes awaiting us. The bearers with the baggage took a shorter route by land. As we continued to ascend the river, the water became a good deal shallower, and occasionally the men had to get off the canoes and haul them along by ropes. The chief kept his canoe close to the one

on which Mr. Waterhouse and I were. In some places the current was so rapid that we could not have stemmed it if he had not sent a man from his canoe to push behind. After two hours of poling and hauling we landed and left the river, to perform the rest of our journey on foot. I here discovered that I had forgotten my purse at Nagadi in the house where we slept. On the circumstance being mentioned to the chief, he said, with an air of confidence, that the purse was quite safe, as he permitted no thieving in his territories, as they did in Mbau and Rewa; and at once sent back a messenger to the town to find and forward the purse after us to Namusi. The path ascended abruptly from the river to the high ground above, and was so narrow that we could only walk in Indian file. At starting the chief was in the rear, but finding that we walked too fast for his comfort, he adroitly placed himself in front and regulated the pace for the rest of the day.

A few minutes before noon we saw before us, on the crest of a spur between two ravines, the town of Vuni-wai-wai-votuki, where we were to halt. On reaching it we found already arrived the Consul and his party, who had left Nagadi before us. Our baggage had also come up, and Manoah had spread out our still wet clothes in the sun. The people of the town presented food with the usual ceremonies to the chief, who gave it over to the travellers. "Harry" received it, and quickly distributed it among our people.

After a halt of an hour and a half we packed up our things, which were now quite dry, and resumed our march. There are two paths from this town to Namusi. The chief proposed we should go by the one, and return by the other. He led the way, selecting the longer of the two, which was evidently not much used, and was occasionally scarcely traceable. At 3 o'clock we reached the water-shed dividing the basin of the Navua river from that of the Rewa river,

and had a magnificent view down the beautiful mountain valley in which Namusi lies. From the lofty ridges which bound it on either side, bold buttresses shoot out at intervals and almost interlock. We soon gained the stream of the Rewa river, which, as it wound down the valley, we crossed seven times before reaching Namusi. Over the last three crossings we were carried by the natives, as the water was too deep to ford conveniently. About a mile from Namusi we passed a sacred spot, whence the great Rewa god, *Wairua*, is said to have drifted. We did not halt to examine the place, proposing to do so on our return. The town of Namusi straggles over a good deal of ground on both banks of the river, here about 40 ft. broad, with a clean gravelly bottom. "Harry" had pushed on ahead and was at his house ready to receive us. It was situate on the right bank of the river, within a neat enclosure, of which the river formed one side, and a good fence, strong enough to keep out the pigs, the other three, and was one of the best native houses we had seen. As soon as we got a little cool we had a good bath in the river. After supper, as we lay on our mats, "Harry," like a polite host, entertained us by relating a celebrated Fijian romance, called the "Vasu to the Skies."

ASCENT OF VOMA MOUNTAIN.

I HAD expected that the public meeting would take place on Thursday, the day after our arrival at Namusi, but Kurunduandua begged to postpone it until Saturday, as from the distance many of his chiefs had to come, they could not arrive before that day. To profit by the delay, I resolved to ascend, if possible, a lofty mountain in the

immediate neighbourhood, named Voma. In the map which accompanies Dr. Macdonald's narrative of his expedition up the Rewa river, and in the Admiralty Chart of the Fiji Islands, Namusi is placed too far to the west. I was anxious, therefore, to get bearings from the top of the mountain of some well-known places in the Group, as data for rectifying the position of the town. The chief on being spoken to on the subject, tried all he could to dissuade me from making the ascent. "There is no path," he said, "the way up is extremely dangerous, and your clothes will be torn to pieces by the thorns. I was born here, I put on my malo here, all my children were born here, and I have never thought of going up the mountain." Finding, however, that I was determined to make the attempt, he assembled a council in the bure to discuss the best method of proceeding. Many and long were the speeches made on the occasion; at length a young man in the town, a famous warrior, named Natobi, who it was reported had ascended the mountain, was sent for. Natobi, on being questioned, stated that he had been to the very top of Voma, and that with the help of three others to clear the way, he would undertake to guide us safely up.

The next morning, Friday, August 24th, Natobi and his three aids appeared betimes at "Harry's" house. I promised them a knife each for their services. At 8 o'clock precisely we started. The party consisted of Dr. Seemann, the Consul, "Harry," and myself; with Manoah and the four guides. There was every prospect of a fine and clear day. The path followed down for a short distance the course of the river, but soon struck off to the right and led up one of the lower offshoots of the mountain. A short way up, by the side of the path, we observed a slight frame of sticks covered with native cloth, on which pieces of yam were lying. These were placed here, we were told, for the spirit of the chief's

late father, that it might have some food when it went to visit its plantations.

At half-past eight we reached the top of the first slope. The path now inclined slightly to the right, towards a wooded ravine: on entering which we passed some natural holes in a flat rock under a cliff, said to be the ovens of the spirits of the chief's ancestors, who frequent the locality. The ascent was now very steep—hands were required as much as feet. Soon some real oven holes were reached, with charcoal lying about them, used by the people who come up to plant ndalo, for the plantations mount at scattered intervals even to this height. Beyond this no path existed: the guides went ahead and with their long knives cleared a way for us. There was little real brushwood, the vegetation being tall slight trees, with vines and high weeds among them. The ground was wet and slippery. At 10 o'clock we gained the base of the rocky mass which forms the upper portion of the mountain as seen from Namusi. Here we rested for a few minutes under an overhanging rock, which we thought would offer a good place for a bivouac, in case we should be benighted.

The way was now over rocks and gullies along the base of the precipice, towards a spur that led to its upper portion. We reached the top of the spur at 10.45, and after a short rest commenced the ascent of the highest crest of the mountain. To gain it, we had first to pass along the edge of almost perpendicular precipices, the dangers of which were concealed by the vegetation, until we came to the most difficult spot in the day's journey. This was a cliff some twenty feet high of bare rock, nearly vertical, over which water trickled, making it very slippery. Manoah was here of much help to me, his naked feet giving him a great advantage in climbing such places. The remainder of the way was a scramble on hands and knees, pulling our-

selves up from tree to fern over moss and vegetable mould. At length we reached the summit, along the narrow crest of which we clambered to its most elevated point. The ridge was only a few yards broad at top, and was covered, as were its precipitous sides, with stunted trees densely clothed with moss. We at last stood on the highest point of Voma, having accomplished the ascent in exactly three hours and a half.

We quickly set the guides to work to clear away the branches of the trees, so that we could see uninterruptedly all round. The view far exceeded in extent and distinctness our most sanguine expectations. One-third of the large island of Viti-levu lay beneath us: beyond it to the east and south stretched away the blue sea, shewing by white lines of breakers the course of the coral reefs, and studded with islands readily recognised, from Ovalau round to Vatu-lele. Nearer to us spread an endless succession of hills and valleys thickly clothed with verdure. The general course of the river we had ascended could be clearly made out, and the Rewa river traced, as on a map, among the hills and across the broad savannah nearly to the sea. After having feasted our eyes for some time on this noble panorama, we took bearings with a pocket compass of a number of known points[a]. In the meantime a fire was lighted, and heaped with green wood, the smoke of which we hoped might be seen in the town below, and relieve the anxiety of the chief. "Harry" did not accompany us to the summit. He turned back at the last precipice, having hurt his leg he said. When our observations were finished, we sent one of the men down for water. He returned in a short time with a supply in

[a] The bearings are as follows. East end of Moturiki, N.E. by E.; centre of Mbatiki, N.E. by E. ¾E.; west end of Ngau, E. by N. ¼N.; centre of Nukulau, E. ¾S.; Mbengga, west end, S.; centre of Yanutha, S. by W. ¼W.; town of Namusi, N.N.W.

improvised pitchers made of the leaves of the wild banana, which flourishes close up to the crest of the mountain. We then unpacked our stores, and partook of a slight repast, our people quickly disposing of all we left. Just before reaching the top of the mountain the guides killed a large snake nearly six feet long, which they packed up as a present to the chief, snakes being considered a great delicacy.

The descent was much more rapid than the ascent. We left the summit at 1.45, and sliding safely down the rock which we had climbed up with so much difficulty, we got again into the path which we had cleared in ascending; and after no greater mishap than being tripped up occasionally by the creeping vines, we reached the base of the rocky precipice at 2.40. Here we found "Harry" quietly reposing. Dr. Seeman lingered behind, as he had done on the way up, to collect plants, of which he discovered a good many new ones. We got back to "Harry's" house at 4 o'clock, and greatly enjoyed, after our day's fatigue, a plunge in the river and a change of dress. We were gratified to learn that our signal had been clearly seen from the town, where it had caused quite a sensation. During our absence, Mr. Waterhouse had been zealously engaged in his calling among the crowd now rapidly coming in to attend the great meeting, many of whom now heard of Christianity for the first time.

In the evening "Harry" prepared yanggona for us, as we wished to taste it. We made him *grate* the root, a process said to be inferior to the native method of preparation before described. The taste resembled much that of magnesia with a slight flavour of pepper. He afterwards commenced for our entertainment a second Fijian romance, but whether it was less interesting than the previous one, or whether our day's work affected us, it must be confessed we were soon all fast asleep.

On Saturday morning the chief informed me that most of those summoned had arrived, and that everything would be ready for the meeting in the afternoon. He delivered to me my purse, which had been safely brought from Nagadi, with its contents untouched.

The meeting was appointed to take place in the *rara*, the name given to a piece of level ground set apart in every Fijian town for public assemblies and feasts. The rara of Namusi is beautifully disposed along the margin of the river, on the opposite side from "Harry's" house. Both banks are at this point bordered with fine shaddock-trees. On the side of the rara furthest from the river, and facing it, stands the Bure ni Sa, raised on a stone terrace six feet high. A line of stones along one edge of the rara records the number of human bodies that have been there eaten, and in the trees around bones of the victims are placed. On some of these bones inserted at the junction of the branches, and partially imbedded in the wood, Dr. Seeman collected ferns of a rare species.

While strolling through the town Mr. Waterhouse and I came on the site of the former temple, near which is the house of the old priest of Namusi. He was sitting outside his door as we approached, and civilly invited us to enter. He had formerly been the great encourager of cannibalism among his people. At Mr. Waterhouse's persuasion he gave up to me a famous cannibal fork he possessed, which had been for generations in his family, and was known far and wide by its proper name. Human flesh is always eaten with forks, in this respect differing from ordinary food, which is taken simply with the fingers. Another peculiarity attaches to it, that whereas the Fijians reject meat if at all tainted, they will eat human flesh in an advanced stage of decomposition. In a tree between the priest's house and the temple we observed three skulls and a bone. Continuing our walk, we were arrested in another part of the town by

the sight of a tree garnished with two thigh bones, a jaw bone, a shoulder-blade, and several ribs. While looking at this ghastly spectacle, a chief of the town joined us, and obligingly volunteered a short biography of the original owner of the remains. He had been a famous warrior of a hostile tribe, and had often carried terror to Namusi, but had at last been killed and eaten.

At three o'clock a messenger came to announce that the meeting was assembled, and we proceeded to the river, across which we were carried by our people. A short walk under some fine trees brought us to the rara. We found Kurunduandua seated on the steps of the bure facing the rara, round which the people sat in a wide semicircle, three or four deep. He was dressed in an abundance of new white tapa, and looked remarkably well. In front of him were placed two native wooden drums covered with mats, as seats for us. On entering the rara I shook hands with the chief, and then, along with Mr. Waterhouse, Dr. Seemann, and the Consul, sat down on the drums; "Harry" and the rest of our party sitting a little way off on one side. Many of the people had their faces painted, and their hair dressed in the elaborate and fantastic fashion for which the Fijians are celebrated.

A more picturesque site for such a meeting could scarcely be imagined—a level mead on the bank of a fine clear mountain stream, bordered by groves of luxuriant trees, and encircled by lofty mountain peaks, the whole glowing in the light of a tropical afternoon.

In a short speech I explained to the chief the object of my mission, Mr. Waterhouse interpreting after me sentence by sentence. When I had finished, the chief replied that he approved of what the other chiefs had done at Levuka, in the matter of the cession. I then said I wished to ask a few questions for information.

Q. What is the law or custom about the sale of land in your territories, so that the purchaser may have a clear title?

A. I alone can sell.

Q. What course should a white man pursue who wished to purchase land?

A. He must come to me, as I alone can sell.

Q. Have any white men purchased land in your territories?

A. Only the Consul. The land bought by Mr. Williams (the late United States Consul) was before my time, but I do not dispute it.

Q. Do you acknowledge the authority over you of any other chief in Fiji?

A. I rule alone.

A good many other subjects were then touched upon. The replies of Kurunduandua about the sale of land above given were peculiar, and shew the greatness of his personal authority. At other places the chiefs claimed only a veto over the sales of land by their people, while he asserted an absolute right to all the land in his territories.

At the close of the proceedings, the chief asked me if we should like to witness a Fijian assembly, to which I replied in the affirmative. We then rose up, and after making the circuit of the people, took our seats on the top of the terrace of the bure, from which we had a good view over the rara. The chief said he hoped I would not be displeased if the speeches turned a little on war, as one of his towns had rebelled. I replied that our presence was not to be considered to sanction anything; that we were only spectators.

The chief now retired into the bure, and shortly after the *Tui-rara,* or Master of the Ceremonies, said to be a most eloquent speaker, stepped out on the rara. He had a long staff in his hand, on which he sometimes leaned, but for the

most part walked to and fro, speaking in short sentences. The burden of his harangue was a reproof to some of the chiefs present for their want of energy, or rather for their duplicity in some recent operations. "Let this matter," he said in conclusion, "be quickly settled, in order that we may plant, and get articles to exchange with the white men;" (alluding to some remarks in my speech on the mutual advantage of exchange of commodities). After a pause the chief of Lase-lase, an elderly man, stood up. He said he had expected the young men would have spoken, but as they were silent, he would say, "Let others make speeches, the road to the enemy is the way for us." His speech was received with much good-humour and applause. Several chiefs now rose up and left the rara. We were told they went to join Kurunduandua, who had retired through the bure to hold a privy council in his own house, a little way off.

The presentation of food now took place. A long file of women (who had been waiting under the trees) advanced, each carrying a basket of cooked yam or ndalo. They were all coquettishly dressed in smart new likus of black and yellow. On reaching the middle of the rara, each in turn delivered her basket to one of four men, who poured the contents on the ground, and then returned the basket to the woman. The contents of the baskets formed a large mound. As soon as the women had all retired, the four men sat down on the ground and clapped hands. Eight men now approached in single file, each bearing on his shoulder a baked pig. On reaching the heap of vegetables he laid the pig on it, and sat down and clapped hands. The Tui-rara now came forward, and formally presented the food to the assembly in an appropriate speech. When he had finished, the old chief of Lase-lase approached the heap, and laying his hand on it accepted it with thanks in the name of the guests. The

distribution then commenced. The largest pig and an immense quantity of yams and ndalo were appropriated to us and placed in a heap before us. "Harry" acted as our spokesman, and putting his hand on the snout of the pig, accepted the food in due form. The feasting now began, and we left the rara and were carried back over the river in the same manner we had come.

The object of my visit to Namusi being now accomplished, I made arrangements for returning to the coast. By starting the following afternoon, and sleeping at the town of Vuni-wai-wai-votuki, where we had halted coming up, we should reach our vessels the evening of the day after. Dr. Seemann wished to remain a few days longer at Namusi, as Sir William Hooker had particularly directed his attention to the flora of the mountains, and the neighbourhood of Namusi offered an excellent opportunity for such a purpose. He considered that he should have, then, sufficiently investigated the botany of Fiji, and requested to be excused from accompanying me further through the Group, in order that he might get away from the Islands in a vessel expected in about three weeks to touch at Levuka on her way to Sydney. To this arrangement I raised no objection, the more readily as a botanical exploration of the part of the Group I was about to visit would be attended by considerable danger.

The next day being Sunday, Mr. Waterhouse held a short service in English in "Harry's" house. In the afternoon we left Namusi, and ascended the secluded and lovely valley in which it lies. On reaching the sacred place whence the Rewa god, Wairua, was said to have drifted, we stopped to examine it more carefully, and asked the guides to point out the exact spot. They indicated a hole in a small tree by the side of the stream, a few yards from the path. Manoah put his hand into the hole and brought out an oval stone of

very regular form, about the size of a swan's egg. The guides said that was the god. Manoah again put in his hand and brought out some small stones of a similar shape, which they said were the god's children. We then began to question them about the god, on which they looked very grave, and pressed us to move on. Manoah wanted to throw the stones away, but as the act would have only irritated the natives, without doing any good, we desired him to restore them as he had found them. The day was very warm. In about an hour and a half we reached the water-shed. A small stream runs along its crest, and dividing at a very acute angle into two channels, flows into both valleys. At the point of division the natives say a shaddock-tree (*Moli*) formerly grew, and of two fruit falling into the water, one might be picked up at Navua in perfect condition, while the other became rotten before it reached the sea at Rewa. This is the story of the *Moli vei tala*, often adduced by the natives to give an idea of the relative length of the two rivers. Shortly after crossing the water-shed we left the path we had followed in coming up, and took one inclining more to the right. It led down the valley of the Navua river, properly called the Wai-ni-koroi-luva, the bends of which it frequently crossed. The water was so deep at the last crossing, that I had to sit on Manoah's shoulders and hold on by his head to avoid getting wet. We were now within half a mile of Vuni-wai-wai-votuki, which lay on the high ground above us. We accordingly halted to bathe, and then proceeded leisurely up to the town. Preparations were quickly made for our evening meal, of which we partook in the open air, on the grassy sward of the rara.

Kurunduandua, who had taken the other path, soon after arrived. The Bure ni Sa of the town was so dirty that at our request a clean house was given up to us. We saw here for the first and only time the Kowrie gum used for the purpose

of giving light. It was managed in the rudest way; a small fire was kindled in a potsherd, beside which a man sat breaking the gum into little bits between his fingers and feeding the flame. The light was pretty good, but accompanied by much dense smoke. The natives have generally the most primitive methods of giving light in their houses, such as burning pieces of wood or split bamboo. The Christian converts are, however, gradually learning the use of lamps, in which to burn cocoa-nut oil.

We were early on the march the next morning. The baggage was sent across by land, as in coming up, to Nagadi, to which we proceeded partly by land and partly by the river. On reaching the river we found the canoes waiting for us, and the current being now in our favour our progress was rapid. The day was cool and pleasant. Shortly after ten o'clock we reached Nagadi. The baggage had already arrived, and was now distributed among the canoes under the immediate direction of Kurunduandua. The people into whose care it was given were responsible for it down to Navua, and at the request of the chief I paid them four knives for their trouble. The distribution of the baggage detained us about half-an-hour. On arriving at the land-slip which obstructs the stream, we got out and walked across the fallen rocks to the place where we had left the large canoes in ascending. The damage ours had received we found had been repaired in the interval. As we approached the rapid where the accident had occurred, we saw the chief, who had preceded us, standing on a rock overlooking the water, to direct our people in the descent. His orders, which were energetically delivered, were much needed, and the canoe was only saved from being again upset by the men jumping overboard.

We continued to descend the river rapidly. At three o'clock we caught sight of the bure of Navua, seated on

a high mound, and in less than an hour after reached the town. I had written from Namusi, mentioning the probable time we might be expected at Navua, and a few minutes after our arrival we saw the boat of the "Pegasus" coming up the river to meet us. Mr. Waterhouse and I now took leave of Kurunduandua, with cordial expressions of thanks for his kindness and attention during our visit to his territories. Our baggage was quickly transferred to the boat, and having both tide and current in our favour, before five o'clock we found ourselves safe again on board the "Pegasus."

W. J. S.

Letter lii.

LEAVE NAVUA.—REACH NANDRONGA.—MISSIONARIES NOT ENTITLED TO FLY THE UNION JACK.—CHIEF NANOVO.—TWO WARS ON HAND.—VISIT TO THE CHIEF.—PUBLIC MEETING.—FIGHTING COSTUME.—MESSAGE TO REBEL CHIEFS.—NATIVE TEACHERS.—VISIT TO BENI.—HOSPITABLE RECEPTION.—FATE OF EMBASSY.—COURAGE DISPLAYED BY MESSENGER.—CONSUL RETURNS TO OVALAU.—ORANGE COWRIES.

Nandronga, Island of Viti-levu,
September 1, 1860.

ON leaving our anchorage off Navua we had to pick our way slowly through the detached patches of coral reef lying between the island of Mbengga and the coast of Viti-levu, but once clear of these our course lay due west for Nandronga. The level delta of the Navua river now gave place to a succession of ridges coming down to the sea, and covered with trees and grass. Proceeding further west, the hills appeared lower and more irregular in form, and sloped in all directions. The only signs of cultivation were a few burnt spots, or slowly-ascending columns of smoke, on the hill sides where the ground was being prepared for yam-planting. The day was very beautiful, but as we were sailing outside the reef we were exposed to a good deal of swell. Along this part of the coast of Viti-levu there are

no good harbours, and it is considered very unsafe to attempt a landing on account of the savage character of the people.

In consequence of our moderate sailing qualities, we did not reach the opening in the reef opposite Nandronga until after sunset, when, as the passage is very narrow, the pilot was afraid to attempt to enter; we therefore lay "off and on" during the night, a high wind and a heavy swell making an uneasy cradle of the poor old "Pegasus." There was, however, bright moonlight, so that we were able to tack about close to the reef; and as soon as daylight permitted, we ran in through the passage, and found the "Paul Jones" and Mr. Waterhouse's canoe at anchor inside. The latter no longer carried its flag, the Consul having, before leaving Navua, sent to inform Mr. Waterhouse that a missionary was not entitled to fly the Union Jack, and to desire him to strike it. Mr. Waterhouse at once complied, though not without apprehension of the consequences, for the flag had been given by Sir Everard Home to the missionaries as a protection to their canoes, which had on several occasions been fired at by the heathen natives.

The bay of Nandronga is a small and nearly circular indentation in the coast, securely sheltered by the reef from the swell of the ocean. On one side a narrow channel of the sea cuts off a small coral islet, behind which, on the mainland, lies the town, completely screened from view.

I told you in my letter from Rewa that a war was going on at this place, (Nandronga,) and that the chief here had sent to Rewa for assistance. We now learned that the chief had *two* wars on his hands, one a sort of rebellion, and the other dignified with the title of a religious war. The most of his people are still heathens, but the chief himself, Nanovo by name, and a few of his people are professing Christians, and have had a native teacher residing among them for several years. Nanovo was also one of the chiefs who at-

tended the meeting assembled by the Consul at Ovalau in December last, to sign a deed of cession of their islands to England. On his return home, Nanovo related to his people his impressions of what he had there learned—how that the Queen of England had no rest night or day for thinking of Fiji: that she wished it to be settled—if they wanted to be under France, or under America, to say so; if under her, only to say so — that the chiefs had told the Consul that they wished to be under England, and he had then said that in future they must help each other, and he would help them against their enemies. Nanovo concluded with the following announcement:—"I have tried to put down cannibalism, now I will try more; I have tried to put a stop to other bad practices, now I will try more; I have tried to make you Christians, now I will try more." The result was that in some of his towns the people began to beat the drum of rebellion, crying out, "Let the Mbauans come; let the Rewans come; let the Consul come; if he can stand against our clubs then we will say that he is a god."

In the afternoon we went ashore to call on the chief, taking as usual a present with us. Mr. Waterhouse had landed at an earlier hour, and he met us in the town and took us to the chief's house, where after a few complimentary expressions on both sides, W.'s present was brought in and laid before the chief. The conversation soon turned upon the wars, and Nanovo said that he could have settled one of them himself, but following what he considered to be the decision of the meeting at Ovalau, he had sent to Rewa and to the Consul for help. W. then asked him if he would send messengers to the hostile chiefs and invite them to come in and attend the meeting to be held the next day, and this he promised to do.

Yesterday the meeting took place in the open air. Mats were spread and a seat prepared for us on a terraced mound,

the foundation of a former heathen temple, overlooking the rara. Nanovo and a few of his principal chiefs sat on the mats near us, while the rest seated themselves on the ground below and in front of us. The day was fine and very warm, but fortunately the spot where we sat, as well as the rara, was well shaded with trees. It was the first armed assembly we had seen. Many of the people were in full fighting costume, consisting of a huge wig and a great club or spear; a few were further decorated by having their faces and bodies blackened, which added not a little to their frightful appearance; some had muskets, and two or three carried bows and arrows. Before seating themselves they laid their arms against the trees or hung them up in the branches. We were received with the usual Fijian welcome of clapping of hands. W. then began his speech, Mr. Waterhouse interpreting, and I making a little rough sketch of the strange scene. The dialect of Nandronga differs so much from that of Mbau, that the chief, who spoke both, thought it necessary occasionally to repeat to his people in their own dialect the substance of what Mr. Waterhouse said. The Mbau dialect, I should tell you, is considered the most polished of those spoken in the Group, and as it has been adopted by the missionaries in the translation of the Scriptures, it will, doubtless, in time supersede all the others.

Towards the close of the meeting W. asked Nanovo if any of the rebel chiefs were present. He replied that the messengers had been afraid to go to them. W. then asked if a messenger would go for him and the Consul. After a short consultation the chief said that there was a man present who was willing to venture. As W. wished to see this brave volunteer, he was called forward to shew himself. The chief then gave him his instructions, and he at once started off, the chief saying he would be back by midnight. W. requested to be informed of the result of the message as soon

as the man returned, as in case it failed we should sail at daylight for Vunda, the next place of importance on our route.

The meeting being ended, we shook hands with Nanovo, and returning to the boat crossed over to the islet, upon which Beni, the native teacher, has established himself. The native teacher, I should tell you, is always supported by the town where he is stationed; a house is built for him by the people, and he is supplied with food, and with a regular allowance of tapa for his dress. A piece of garden ground is also allotted to him. His duties consist in holding school twice a-day,—in the morning for the children, in the afternoon for the grown-up people,—and in conducting a religious service on Sundays, and on one week-day, regular reports of all which he is expected to furnish to the missionary of the circuit, who generally visits him once a quarter.

Beni's house we found beautifully clean, and, unlike most of the native houses, with a portion of it partitioned off with reeds as a sleeping-room. The floor was spread with nice new mats. His wife had prepared quite a little feast for us, which she and some other Fijian women speedily brought in. We were first presented each with a young cocoa-nut to drink; then came a delicious pudding made of papau apples and cocoa-nut milk, a banana leaf serving as dish, with plates to match, and split pieces of bamboo for knives and forks; next followed baked yams and ndalo, and lastly, a piece of boiled pork. We partook of all except the concluding delicacy. We then walked across through the trees to the other side of the pretty little coral island, where the boat met us, and we returned on board with a bundle of woodland spoils, consisting of fern leaves, papau apples, and a good supply of leaves of the dracæna for our goat "Nan."

As no message had come off to W. during the night, he

hoped that his embassy had speeded well. About 7 o'clock this morning, however, Mr. Waterhouse's canoe was seen pushing off from the shore, with him and his party on it. This boded ill for the success of the attempt to bring about peace, which we soon learned had completely failed. The messenger had met with very rough treatment. A look-out party of the enemy who saw him coming, shouted out, "Here comes a fool, let us take him;" and they accordingly surrounded him, threatening him with their clubs. "Listen," he said. "I am come with a message from the great chief from *Papalangi*," (the general name for all foreign countries,) "take me into the town that I may deliver it to the chiefs." On this being reported to the rebel chiefs, they ordered him to be conducted to a small house outside the town. There he began his message, Fijian fashion, by relating all he had seen of W. from his first arrival, described the meeting with Nanovo, and told how the great chief from Papalangi had said it would be good to make peace, and had asked Nanovo to send a messenger to invite the chiefs now at war to come in and talk about it; and he had now come to bear that message. On hearing this, the rebel chiefs exclaimed, "Who is the Consul? Is he a Fijian chief? As to the great chief from Papalangi, what do we care about Papalangi? We are bushmen." The messenger then boldly said, "He is a much greater chief than any in Fiji." Whereupon one of the chiefs struck him on the back with a pine-apple club, and the others began to menace his life. "If you are going to kill me," he cried, "take me to the town, that the Papalangi chief may hear that I died in taking his message." They replied, "It is well for you that you came alone. If two messengers had been sent, we would have killed one, and sent the other back to tell the news." They then pushed him out of the house, and he lost no time, I need hardly add, in making his way back to Nandronga.

Although sorry that the attempt to put an end to the fighting had failed, W. was greatly pleased with the courage displayed by his messenger, and sent him a handsome present. His name we ascertained was Mathengatakali.

As there is nothing now to detain us longer here, we are getting under weigh for Vunda. The Consul accompanies us no further to the west, as he says he has not had any communication regarding the cession with the chiefs we are about to visit. He will leave in the "Paul Jones" in the afternoon on his return to Ovalau, calling for Dr. Seemann at Navua.

Near Nandronga is found the very beautiful and rare shell the Orange Cowrie. It is only obtained even here after very stormy weather, when it may chance to be thrown up on the reef by the sea. The natives used to wear this shell as an ornament, boring a hole through it for the purpose of tying it round the neck; but they now know its value better than to injure it in this way.

S. M. S.

Letter viii.

DEPARTURE FROM NANDRONGA.—CHARACTER OF LEEWARD SCENERY.—VUNDA.—RECEPTION IN CHIEF'S HOUSE.—USES OF COTTON NOT KNOWN.—UPROARIOUS FAREWELL.—FATE OF PET TURTLE.—SUNDAY ON BOARD.—PARTY TO SARA-SARA.—TREATMENT OF A TROUBLESOME RELATION.—CANNIBALISM.—EARLY MORNING SCENERY.—THE YASAWA ISLANDS.—WAYA AND ITS INHABITANTS.—MBA.—MEETING WITH VAKAMBUA.—PROBABLE EXISTENCE OF GREAT LAKE.—EXPLORATION OF INTERIOR OF VITI-LEVU.

Mba, Island of Viti-levu,
September 5, 1860.

MY last letter was from Nandronga, just as we were getting under weigh to pass out through the reef into the open sea, to continue our progress to the west. Although the wind was off the shore, the surf was breaking in grand style upon the reef. It was beautiful to watch a great wave, as it would come on, rise up with the spray flying back from its crest, and thunder down upon the coral wall. These reefs, you will perceive by looking at the map, are at very irregular distances from the coast; but be they far off or near, it makes a great difference in your comfort on which side of them you happen to be. At Nandronga the reef runs parallel to the coast, and very close to it, as far as the south-west corner of Viti-levu, when it stretches away to form,

with the Yasawa chain of islands, an outer barrier round the entire western side of the Group. Having passed safely out at Nandronga, we followed the line of the reef for about fifteen miles, until we reached the Malolo passage, where we entered within the shelter of this great natural breakwater, not to leave it again for some time.

The appearance of the country here is altogether different from that on the windward side of the Group, where, from the moisture supplied by the prevailing wind, the land from the beach to the summit of the hills is covered with luxuriant verdure. The climate is evidently much more arid, and the vegetation has a decidedly Australian character.

Inside the reef now, we ran across Mbete-rau-rau Bay, to its north-east corner, near which is the town of Vunda, and cast anchor about a mile from the shore. Mr. Waterhouse, W., and I then started in the boat to visit the chief.

The town lay a short distance up a small river, with a bar of sand at its mouth. The wind was blowing fresh, and there was a good deal of broken water on the bar, over which it was doubtful whether there would be sufficient water to float the boat. The pilot, who was steering, gave the crew notice to jump out if we touched. We did touch, and out they sprang and hauled us over. We then rowed up to the town, which we found situated on a point of land all but surrounded by water. It was fenced round with a bamboo paling, as war had been going on with the adjoining territory of "Mba." A crowd of young savages quickly lined the bank to see us land. We found Mr. Waterhouse's canoe, which had preceded us with the native teacher from Nandronga, made fast to the bank, and over it we stepped ashore. To enter the town we had to pass through a hole in the paling; and before reaching the chief's house, had to climb over a low part of an inner barricade surrounding a sort of court. On entering the house, which was very dark, we

found the chief, by name Nai-soro-wali, seated on a mat with the teacher just come from Nandronga by his side; a select party of some eighteen or twenty heathens were squatted on the ground near him. We shook hands with the chief, and then sat down on his strong box, which had been pulled out as a seat of honour for us. Nai-soro-wali had not been present at the Consul's meeting at Ovalau; W. therefore found it necessary to introduce the subject of the cession of the Islands with some explanation. Mr. Waterhouse interpreted, and when he had concluded the chief expressed his satisfaction, and said that he and his people would join the others and "lean upon England." He seemed to like W.'s remarks on the advantages of peace and security, and being able to purchase English manufactures. The cotton-tree, he said, had made its appearance some ten or fifteen years ago, but how he did not know. One of his wives, who probably had been listening to the conversation, at this moment brought in a small quantity of cotton pods in a basket, which were handed to us to look at. No use was made of the cotton, the people said, and they appeared much astonished when told that it was the material out of which the coloured print, which formed part of the present to the chief, was made.

Before leaving, Mr. Waterhouse asked permission to preach in the town the next day, (Sunday,) which was at once granted by the chief. At the commencement of this interview I occupied myself in watching the savage countenances of the people who surrounded us: one young man in particular, who sat next the door, had a very fierce and scowling expression of face. Several spears were lying against the walls of the house, and once or twice I could not help thinking how easily our dark friends could have disposed of us. The feeling of fear, however, by degrees wore off, and before we left, the savage faces appeared quite friendly. The chief himself

was a fine-looking man, grave and dignified in manner. W. enquired of him about the great lake, the doubtful existence of which I mentioned in a former letter; but neither he nor any of his people knew anything of it. Mr. Waterhouse gave the name of the Vunda man who, at Rewa, had told him about the lake. The man, it appeared, had since died, but his brother, who was actually present, on being referred to, said briefly, "he told a lie." It was near sunset when we returned to the boat. A crowd of men, women, and children had gathered on the bank. They looked at us with great curiosity, and testified their admiration (if such it were) in the most clamorous manner, raising a general shout as the boat moved off. Some of them even followed us a considerable distance down the bank of the river, shouting and making a noise by clapping their fingers against their mouths.

The next day (Sunday) we spent on board. During the night our poor turtle, which we had, as usual on coming to anchor, put overboard to enjoy a swim, was carried off, probably by a shark, the rope to which it was attached being bitten clean through. Mr. Waterhouse read part of the Morning Service for us on deck, and afterwards gave us a good sermon. The crew were all present, and the effect of the quiet Sunday service in such a place was very striking. Mr. Waterhouse then went ashore to preach in the town.

As we were sitting on deck in the afternoon we saw a party of six or seven natives swimming off from the shore towards the vessel. When they came within hearing, W. called out, "Singa Tambu," (the Fijian for Sunday); adding, "Lako tani," (Go away,) on which they turned about quite good-humouredly and swam back. They were probably coming to barter, or to *sara sara*, that is, to "look about them;" for Fijians, you must know, are possessed with an unbounded curiosity, and the latter is a very favourite pastime with them.

Mr. Waterhouse returned at sunset. He had preached in

several places in the town. The chief had been present, and the people very attentive and orderly. The chief expressed a great desire to have a teacher sent to him, and Mr. Waterhouse had therefore arranged to send the teacher now at Nandronga, and to replace him by another from Rewa. The former had been some ten years at Nandronga, and had fully acquired the western dialect. Mr. Waterhouse had latterly not been quite satisfied with his conduct, as he believed that he had rather encouraged the chief of Nandronga in using strong measures to make his people Christians.

Later in the evening, while we were at tea, we were surprised to hear the noise of pigs coming on board. It turned out that Nai-soro-wali, hearing we were to start at daylight in the morning, had come off in a canoe, bringing three fat little pigs as a present for W. He remained some time on board chatting with Carr the pilot. In the course of conversation, he mentioned that, finding one of his half-brothers getting troublesome, he had had him killed; adding, by the way, the name of the town to which he had sent his body to be eaten.

As to cannibalism, I believe I may say that it is only where the people profess Christianity there can be any certainty that it does not exist. At the same time there have always been some who refrained from eating human flesh from superstitious motives. Fijian gods are supposed to have their shrines in the bodies of various animals and things, and the worshippers of a particular god will never eat the animal in which their god is supposed to dwell. Thus some will not eat a shark, others a hawk, and so on; and as some gods are believed to inhabit the bodies of men, their worshippers are debarred from eating human flesh.

We left Vunda at daybreak on the 3rd, and coasting along about a mile from the shore, came to anchor at sunset, just short of the bay into which the large river runs on

whose banks Natongo, the principal town of the Mba territory, lies.

Owing to the islets and shoals with which this part of the sea abounds, it is impossible to sail during the night. We accordingly have to cast anchor every evening at sunset. At daylight we are again under weigh, the island of Viti-levu, along which we are coasting, causing a very considerable land-breeze during the morning. Even the "Pegasus" makes creditable running under the favourable combination of a good breeze and a smooth sea. The scenery during these early hours is very charming. To the east rise the mountains of Viti-levu, their bold crests cutting sharply against the sky, and their slopes buried in deep shade; while westward lie scattered through the sea at varying distances the broken chain of the Yasawa islands, their features softened by the atmosphere and tinged with a delicate purple light. The beautiful appearance of these islands is, however, in sad contrast with the character of their inhabitants, who are the most savage of all the Fijians. It was at Waya, one of these islands, that the last instance occurred of an attack by natives on a white man's boat. The crew consisted of two white men, (a U.S. citizen and a German,) and a coloured man. The natives swam off at daylight, found the watch asleep, and killed him and the other white man. The coloured man leaped overboard, and was probably eaten by the sharks. The attack, entirely unprovoked by the people in the boat, was an act of revenge after the manner of the natives for a very shameful piece of dishonesty practised on them by some white men a short time before. On the next arrival in the Group of a U.S. ship-of-war, a party was despatched from it to punish the inhabitants of Waya for this outrage, but the operations were so unskilfully conducted that the Wayans claim a victory. The chief of Vunda told us that within the last

month the people of Waya had killed and eaten two men who had been cast ashore on their island. He said he was often at war with them, and that on one occasion, about ten years ago, he had killed, including women and children, six hundred of them: (a slight exaggeration we hope). "I have done all I could," he added in conclusion, "and there is nothing now left but to make them Christians." The Yasawas have no great chief over them: they are governed by many petty chiefs under the influence of the rulers of Vunda, Mba, and Mbua.

The next morning, after a short sail we anchored off the mouth of the river, up which W. and Mr. Waterhouse then went in the boat to reconnoitre. On reaching Natongo, they found it nearly deserted, and learned that the people had gone that morning to a place named Vatia, further up the coast, on a yam-planting expedition. This accounted for the twelve canoes full of people which we had seen coming out of the river at daylight. On enquiring what was the name of the head chief of Mba, W. was told that there were two, Vakambua and Tawaggi; that Vakambua was gone with the people to plant, and that Tawaggi was some distance away in the interior of the country. As Vatia was all on our route along the coast, W. told them that he would call there; whereupon they said they would send a messenger at once to announce our coming. The men being all absent, a woman was selected for this duty.

As soon as the boat returned we got under weigh, and this morning at 8 o'clock were off Vatia. We had hardly come to anchor, when a fine but rather saucy-looking young man, who proved to be one of Vakambua's sons, came off in a canoe. Our lady-messenger had not reached Vatia, so that our arrival was quite a surprise to the people, and they did not know what to make of it. On going ashore we took the chief's son in the boat, to shew us the proper landing-place.

Short cocoa-nut palms lined the beach, from which we passed on to a temporary collection of huts which the planting party had erected for themselves at a little distance from the shore. Finding the huts extremely low and small, and the whole village anything but inviting, we returned to the shade of the cocoa-nut trees on the beach, where the chief, Vakambua, who had been sent for, met us. He sat down on a large log of wood, W. and Mr. Waterhouse taking a place on either side of him. The people, who quickly assembled, seated themselves on the ground in front. It was quite a picture—W. in uniform, the chief in the *undress* costume of his country, Mr. Waterhouse dressed as a missionary, the dark-coloured natives, their different attitudes and wonderful head-gear, the beautiful light-green leaves of the young cocoa-nuts overhead, and the blue sky above all. I sat a little way off from the group to make a sketch of the scene. A party of some thirty women and children soon gathered around me, and squatting on the ground kept up a subdued chattering, the burden of which, from a few words I could recognise, was a complimentary criticism on me and my clothes. Whenever I looked round, smiling faces and rows of white teeth met my view. Wishing to colour the sketch, I asked for a little water, and the chief's daughter went off and soon returned with a huge wooden bowl full of muddy liquid, which she placed at my feet, and then watched with much interest the use I made of it. In the course of the sketch, I missed one of the most conspicuous figures. He soon after returned and placed himself where he had been at first, and I then perceived that he had retired for the purpose of decorating himself with a large shark's-tooth necklace, thinking no doubt, as photographers say, "That too much attention cannot be paid to dress."

Vakambua appeared at first very much embarrassed, but by degrees he became more at ease. The cause of his fears

was elicited to be a rumour that had reached him that the Consul and the chiefs of Mbau and Rewa were coming to judge him. Mr. Waterhouse explained what was the purport of W.'s visit, and gave a short account of where we had been. The chief said he had heard something of the meeting at Ovalau and was desirous to be under England. When asked about cotton, he knew so little about it that he appealed to the people around him. Some of them said that there were a few cotton trees in their territory; that it was a foreign tree; and that they had never planted it. On W.'s explaining its use and value the chief promised to have it cultivated. W. then inquired about the great lake. A conversation thereupon ensued, in which several old men joined, the result of which was that there is good ground for believing that a large lake actually exists about halfway between Mba and Rewa, or in the centre of the island. Regarding the messenger who we had heard at Rewa had made his way right across the island from Rewa to Mba, the chief told us that he did not cross the island, but after having got as far as Namusi, he turned down to Navua, where he took a canoe and came on round the coast. Thus our expectation of learning something of the interior of Vitilevu was disappointed. It is uncertain whether it is thickly peopled or the reverse. The dangers of exploring it are probably greatly exaggerated by the coast natives, still it would not be prudent to undertake such an enterprise unless with a party sufficiently strong to resist any attack from an inland tribe.

After more than an hour's talk W. rose and took leave of the chief. The interview was, on the whole, very satisfactory, and must have relieved Vakambua of many unpleasant apprehensions. He expressed a great wish that a teacher should be sent to give instruction to his people.

S. M. S.

Letter ix.

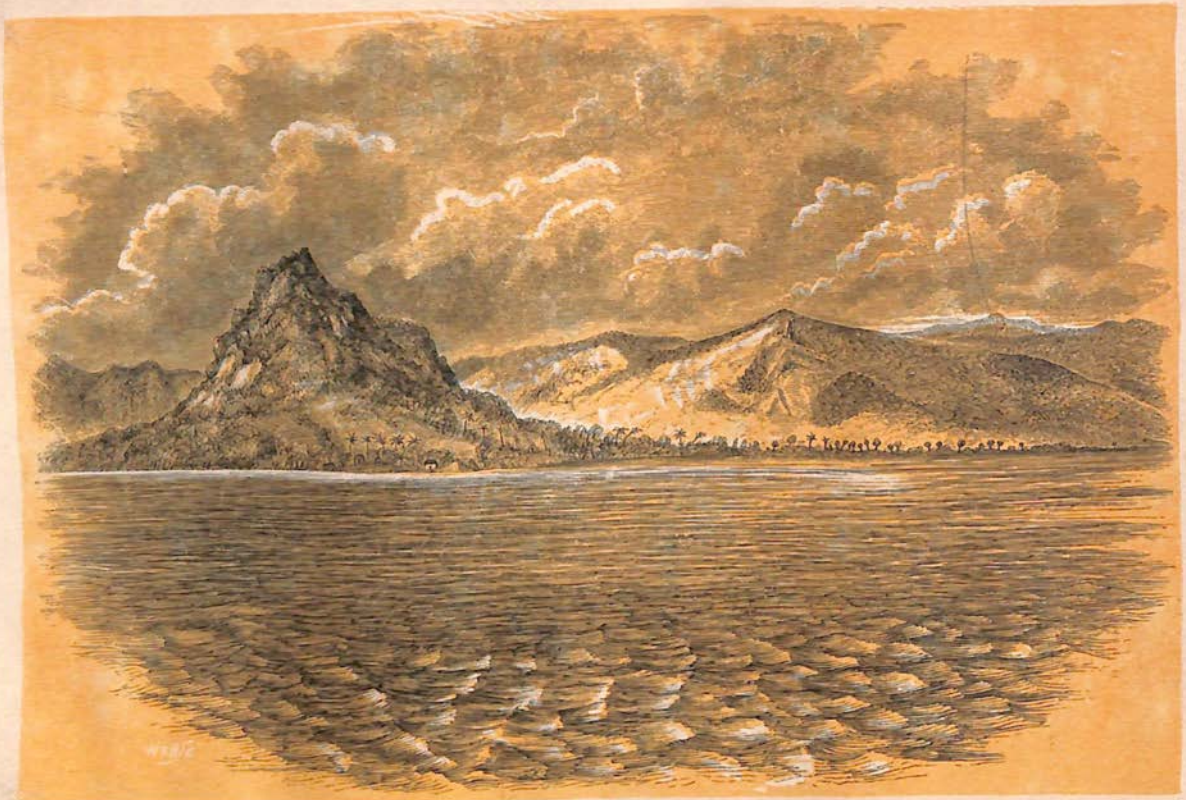
NAVATU.—VOLCANIC ORIGIN.—KAUVANDRA, THE RESIDENCE OF NDENGEI, THE SUPREME GOD OF FIJI.—LEGENDS.—THE HOSPITABLE MULASSI.—DIFFICULTIES OF COMMISSARIAT.—PUBLIC MEETING.—A LITTLE CHRISTIANITY.—THE ROCK OF NAVATU.—FIJIAN FASHION OF TELLING THE NEWS.—CHANGE OF ROUTE.—MALAGGE ISLAND.—ALTERED POSITION OF WHITE MEN IN FIJI.

Navatu, Island of Viti-levu,
September 8, 1860.

AFTER our meeting with Vakambua, the chief of Mba, at Vatia, we continued our course, anchoring, as usual, at sunset, and getting under weigh again at daylight with the favouring land-breeze. Preparations for yam-planting were everywhere going on along the coast, as shewn by the columns of smoke rising from the burning grass.

Yesterday morning, as we were slowly creeping along the Ragi-ragi coast, carefully making our way among the numerous reefs and shoals, we learned from a passing canoe that Mr. Wâterhouse's canoe, which had preceded us from Vunda, had arrived four nights ago at Navatu, the chief town of the Ragi-ragi territory. Soon after we hailed another canoe, from which we ascertained further that the chief

of Navatu was making preparations for our arrival, and had given orders to the people in the surrounding villages to prepare *vakalolo* (native puddings) for the occasion. We soon entered the bay of Navatu, which forms a large portion of a very exact circle, completed by the islands at its mouth. On the margin of the bay, opposite the entrance, stands out a bold and lofty rock, at whose base lie the scattered huts composing the town of Navatu. Navatu, I should say, signifies in Fijian 'a rock.' A belt of irregular hills and detached cones encircles the shore, backed by a lofty mountain range with abrupt sides and ragged crest. This range looks as if it had once been the rim of a gigantic crater, of which the bay was the centre. It is broken away to seaward, the direction in which the flames would have been driven by the prevailing wind. The western horn of the range, named Kauvandra, is supposed by the natives to be the residence of Ndengei, the supreme god of Fiji, and the only one whose worship is general throughout the Group. This circumstance and some others, such as the opposite headland of the island of Vanua-levu, called Nai-thombo-thombo, being held to be the general starting-place of souls for the next world, seem to point to this neighbourhood as the cradle of the Fijian race. W. was very anxious to explore Kauvandra, but as the surrounding tribes were engaged in actual fighting, he found it would be impossible to make his way through them. In a cave high up on the mountain, warlike weapons and other valuable property are deposited as offerings to Ndengei. Many of the legends about this god represent him as being particularly careful of his ease and comfort. It is to this disposition of his godship that the silence of the reef at Navatu, which from its sheltered position makes little or no noise, is said to be due. The reefs, I need hardly tell you, keep up a ceaseless roaring, wherever exposed to the swell of the open



Sketched on the spot by Mrs. Smythe.

NAVATU.

ocean. In former times, the legend goes, the Navatu reef made a terrible roaring and disturbed the morning slumbers of the god, until on one occasion, losing all patience, he sent his sons to put down the noise, and there has been silence ever since.

As soon as we anchored, Mr. Waterhouse's canoe came off with the teacher on board, from whom we obtained information about the state of affairs in Navatu. War had been going on between Mulassi, the chief of the place, and a neighbouring chief named Nawanka-levu, (the Great Canoe,) but at the present moment actual fighting was suspended.

Mulassi is a most hospitable gentleman. In the evening he sent us on board a present of fifteen fowls, and a quantity of yams to feed them with. He also sent a large native pudding, made of ndalo and grated cocoa-nut, and sweetened with sugar-cane. It came to us *hot*, tied up in a banana leaf, and was by no means bad. The fowls are most acceptable, as the last of our previous supply appeared at table yesterday. Fowls and pork are the only fresh meat we can obtain, and the latter neither W. nor I care to eat. So all our grunting presents go to the ship's company, who quickly dispose of them, though not in the least too soon for our comfort, for the animals often get out of their pen at night and roam about the deck, frequently giving a promenade concert directly over our heads. The commissariat department is carried on under overwhelming difficulties. We have neither milk, eggs, nor butter. Still we have a pudding every day. Any doubt expressed by the steward is answered with, "You must do the best you can," and the pudding appears in due time—wholesome, if not rich. Our goat "Nan" supplies us with an allowance of milk sufficient only for tea, morning and evening. Her usual food is yam, but as often as we can, we get green food from shore for her, which the good creature re-

pays in additional milk. She is particularly partial to the leaves of the bread-fruit tree, and of the dracæna.

Before the meeting took place to-day, W. had the satisfaction of learning that Nawanka-levu had been induced to attend, and had become friends with Mulassi, who, when he heard he was coming, had *soro*'d to him, that is, presented a whale's tooth as a peace-offering, which the other had accepted. The meeting took place on a level spot in front of the teacher's house, on the terrace of which sat the two chiefs, a chief of lesser note placing himself between the newly-made friends. Nawanka-levu had one half of his face tied up in tapa, as he was suffering from a sore eye. His appearance, far from prepossessing under the most favourable conditions, was not improved by the tapa bandage. The people sat on the ground in a semicircle. W. had my landing-chair placed for me at a little distance outside, where I made a hasty sketch of the scene. There were about four hundred people present, many of them chiefs of importance.

It was not such a bright scene, however, as with the little party at Vatia. The weather had suddenly changed and become cold (for Fiji), and as the meeting had been delayed until four o'clock in the afternoon, to await the arrival of an important chief, many of the older men returned to their houses, unable to sit out the cold, while others remained shivering and coughing until the meeting was over. The temperature was probably above 60°, but you must remember that those who felt it so cold had next to no protection or warmth from their clothes. When it rains, or is at all cold, these tropical children crowd into their warm houses, and "sleep out all ill weathers."

A chief of a neighbouring town, to whom an interesting anecdote attaches, was present at the meeting. Several years ago, the eminent missionary, Mr. Hunt, paid a passing visit to this part of the coast, which was then entirely

heathen. He landed at the town of this chief, whose name is Ndona, and remained for a few hours. During that brief time, he spoke to the people of Christianity, repeating to them the Commandments, and declaring the leading doctrines of the Gospel. Some time after, a canoe with ten or a dozen people in it was wrecked on the reef in front of the town. The men of the place at once sallied out to kill and eat the shipwrecked strangers, according to custom, considering them a gift from the gods; but Ndona interposed. "No," said he, "it is not good. I know very little about the *lotu*, (Christianity,) not so much as that," (measuring off the top of his forefinger with the fingers of the other hand); "but I know that it is not right to kill and eat people." And he saved the lives of the poor castaways. At the close of the meeting, W., who had heard that Ndona was present, asked for him to come forward, and after commending his noble conduct, gave him a present he had brought on shore for him.

After the meeting was ended, we proceeded to ascend the great rock which overhangs the town. We soon reached a terrace, from which there was a charming view over the gardens and plantations lying below us. There could not have been less than fifty acres of bananas, sugar-canes, yams, and ndalo, on what had originally been a marsh, the water of which was now skilfully led to irrigate the ground. In nooks of the rock all the way up to the top are native huts, and here the mothers, for fear of accidents to the children, carry them about on their backs till they are of a great size. On small terraces we saw several patches of tobacco, and along the sides of the path and among the rocks the greatest abundance of chili pepper bushes. The effect of the green leaves of various shades thickly intermingled with the bright scarlet pods, was extremely pretty. Navatu claims the honour of never having been taken in war. When

attacked, the men fight for the town below, and then gradually fall back up the rock.

The sun had set when we returned to the teacher's house, so despatching a native at once to signal to our boat to come for us, we followed leisurely to the beach.

By the arrival of Mr. Waterhouse's canoe four days before us, good notice had been given of our coming, and some valuable time thereby saved. These four days had also probably sufficed to tell the story of our cruise. For you must know, that when a Fijian arrives at a place, he makes the very most of his news. Nothing is too minute to be omitted. Mr. Waterhouse told us that the people in his canoe would narrate the events of our tour after this fashion:—"We were sitting at Rewa! Mr. Water-"house said, 'Get ready the canoe, for I am going round "Viti-levu with the great English chief.' It began to "rain and blow, and Mr. Waterhouse walked about under "his umbrella. At last he said, 'We cannot go to-day, "but we will go to-morrow.' So we hauled the canoe up "on the beach, and took all the things back to the house. "The next day was very fine, and we got the canoe out "again into the water, and we started. We had only "gone a little way, when Semi found he had fogotten "the tea-kettle! Mr. Waterhouse was angry, and told him "he always forgot something,—which is very true." Here the audience would exclaim, "Vinaka! Vinaka!" (Good! good! go on!) And in this way the tale would go on for hours. The sharpness of the observation of these people and the retentiveness of their memories are surprising, if not painful.

It was W.'s intention to have completed first the circuit of the island of Viti-levu, and then to have visited, in the same way, the island of Vanua-levu: but he discovered that, from the direction of the prevailing winds, much time would

be lost by adopting this plan, and that the proper course was to run across from where we now are to Vanua-levu, and after visiting such parts of it as are necessary, to return to Viti-levu. We therefore start to-morrow morning for Mbua, or Sandalwood Bay.

At the entrance of the bay of Navatu lies the island of Malagge, famous for having been the scene of an attack by the natives on the "Wave," a small schooner belonging to a white man. This occurrence happened in 1853, and the retaliation to which it led marked an important epoch in the annals of Fiji, for until then, the few white men in Fiji might be said to have existed on the forbearance and protection of the chiefs, but the determination shewn on this occasion placed them on a new footing, and gave them an influence which other events have since increased.

S. M. S.

Letter x.

Cross over to Vanua-levu.—Nai-thombo-thombo, the Starting-point of the Spirits.—Mbua Bay.—Chief Tui-Mbua.—A New Name for the "Pegasus."—Monkey-face Passage.—Dillon's Rock.—Alarming State of Affairs on Vanua-levu.—Retova, his Character and History.—Interference of Consul.—Present of a Turtle.—Mathuata.—Arrival at Nanduri.—Chief Mbete.—Complimentary Change of Name.—Ramble up the Hills.—Assembly of the Chiefs.—Letter to Retova.—Biche-de-mer Trade.

Nanduri, Island of Vanua-levu,
September 15, 1860.

We left Navatu on the morning of the 9th. The wind was light, and as the "Pegasus" was not particularly quick in obeying her helm, we were obliged to have the boat out with a rope, to keep us clear of the reefs and shoals which beset the passage out of the bay. After we got through the reefs the wind freshened, and being quite fair we ran straight across to Mbua, or Sandalwood Bay, sighting, as we crossed over, the top of the highest peak of Ovalau, away to the south-east. The western point of Mbua Bay, Nai-thombo-thombo, is a place of extraordinary reverence with the natives, being, as I mentioned, supposed by them to be the

general starting-point of the spirits of the dead for the next world; each tribe having a separate portion of the beach reserved to itself for this purpose. As we rounded the point I made a sketch of it, though in itself the place is in no way remarkable.

We anchored at the head of Mbua Bay, near the mouth of the river a short way up which is situate the town of Mbua. The coast is so thickly covered with mangroves that the town is not visible from the sea. There was formerly a Mission station at Mbua; the buildings still exist, and are now occupied by a native assistant missionary. As soon as we cast anchor, Mr. Waterhouse went ashore, W. requesting him to say to the chief (who is one of the principal chiefs in the Group) that he would pay him a visit in the morning to arrange about a meeting to be held on our return from Mathuata, on the northern coast of the island, to which place we would first proceed.

The next morning, as we were going on shore, we met Mr. Waterhouse and the chief coming off in a canoe. Messengers, the former told us, had been sent everywhere to summon the neighbouring chiefs to the meeting at Mbua, and special envoys had been also despatched to Mathuata, to prepare the chiefs there for W.'s arrival. The chief, whose title is Tui-Mbua, and Christian name George, wished to go a short way up the coast to give personal directions about the preparations for the meeting, and W. at once offered him a passage in the "Pegasus." As soon as we got back to the vessel we made sail for Mathuata. The wind continued very light, and the "Pegasus" sailed, if possible, with more deliberation than usual. The chief was not slow to detect her peculiar qualities, and said he would call her the *Wa-utha;* an appellation which, when translated to the captain, was too appropriate to be quite agreeable. It means, literally, 'Waiter for rain,' and alludes to a person on

a journey travelling so slowly as to be overtaken by each successive shower. Tui-Mbua Mr. Waterhouse thinks the best of all the Fijian chiefs: he is quiet, intelligent, and of a peaceful disposition. He was partly dressed in European costume, and though hatless and shoeless, looked very dignified.

The native assistant missionary, whom Mr. Waterhouse wished to take with him up the coast, was absent from Mbua; we fell in with him, however, in the course of the afternoon, and he followed us in his canoe. About 4 o'clock we entered Monkey-face Passage, a narrow channel between the coast and the lofty island of Yangganga, much subject to calms and baffling winds. We were, however, so fortunate as to get through before sunset, when we cast anchor for the night opposite an isolated rock called Dillon's Rock, standing up on the coast a little way from the water's edge.

It was close to this spot that Charley Savage, the leader of the white men who in the early part of this century contributed so much to raise the importance of Mbau, met his death. He had come with a party of Mbau people to attack Mbua. Most of the men of the latter place were absent on a fighting expedition. Savage and his party destroyed their town, laid waste their country, and were proceeding up the coast when they met the Mbua men returning. At the first attack the Mbau people ran away, leaving Savage, their leader, and the few white men who accompanied them, to fight as best they could. Several of the latter were killed, and the remainder were forced to retreat to the rock abovementioned, where they were able to defend themselves for some time. At length Savage, trusting to his great influence over the natives, and on their repeated promise not to injure him, left the rock and gave himself up to them. No sooner, however, did these wretches get him into their power, than they killed him and prepared to eat him. The other white

men, one of whom was named Dillon, growing desperate at this horrible sight, fought their way down to the shore, and out into the water, where managing to get hold of their boat, they barely escaped with their lives[a].

The place where we anchored was only a short way from the island of Ngaloa, to which the chief was bound. Mr. Waterhouse took him on to it in the native missionary's canoe, in which he himself proposed to perform the rest of the journey to Mathuata, for the facility it afforded of landing to preach and teach at native towns as he went along. Before the chief left us W. gave him a present. He received it very graciously, but begged it might be retained until we returned to Mbua. He well knew that if he took it ashore with him at Ngaloa, he would have to give it all away.

I must now give you a short account of the unexpected and alarming information we received, first at Mbua, about the state of native affairs on Vanua-levu. The whole of the northern coast of the island was, we learned, in a ferment, through the conduct of a chief named Retova, who was sailing about and endeavouring to provoke the people to war. This Retova is a specimen of a Fijian chief of the very worst stamp,—a cruel, treacherous cannibal. His appearance on this coast at the present time is attributable to what seems a very ill-considered step on the part of the Consul. But I must first tell you something of his previous history.

Retova is the nephew of the late Tui-Mathuata, or head chief of Mathuata, whom he drove from his territories, and afterwards caused to be put to death, with more than usual Fijian treachery. He sent often to entreat his uncle, in the most affectionate terms, to make peace with him, and to return to his land. Tui-Mathuata was really desirous of

[a] This account, which Tui-Mbua had received from his father, agrees closely with that published by Dillon—the same who afterwards discovered the traces of the expedition of the unfortunate La Pérouse.

peace, but knowing too well the treacherous character of Retova, he hesitated long before putting himself in his power. At length, however, his suspicions yielded before the generous solicitations of his nephew, and taking with him a few of his trusty friends, the old chief set out on his return to Mathuata. Retova met him at a place called Rave-rave, where he feasted his uncle for two days, and where a solemn ratification of the peace between them was duly performed. On the morning of the third day the old chief said he must continue his journey. The yanggona was already prepared in the bure, and he and Retova, accompanied by another chief, a cousin of Retova's, entered, to partake of it together, leaving their friends and followers outside. Soon after the sound of a heavy blow, followed by the death-cry of the old chief, announced the treacherous work within, and was the signal to Retova's men to fall on the unfortunate friends of Tui-Mathuata; who were all inhumanly butchered, and their bodies cooked, and portions of them sent round to the neighbouring towns as tokens of Retova's love.

By constant fighting carried on with great cunning and ferocity, Retova soon established his authority along the Mathuata coast. He had, however, yet a rival in Mbete, the son of his murdered uncle, and to get him out of the way he asked the assistance of a reckless Mbau chief named Mara. Mara surprised the town where Mbete was residing and massacred several of the inhabitants, but Mbete himself escaped and fled to Mbau. Retova had now become such an intolerable scourge, that a combination of the principal chiefs of the Group, aided by the Tongans under their chief Maafu, was formed against him. The result was the complete defeat of Retova, who fell a prisoner into the hands of the Tongans. At first they determined to send him to Tonga for a time, intending that he should serve as cook to their king; but afterwards they were persuaded to deliver him over to the

custody of Tui-Thekau, chief of Thakaundrove, who begged to have the care of him. Mbete was then solemnly installed as Tui-Mathuata, or head chief of Mathuata; and he and his cousin Bonaveindongo ruled over all the Mathuata territories, which at length enjoyed peace and quiet.

Matters were in this state when, at the close of last year, the Consul returned to Fiji from his visit to England. Instead of respecting the decision of the chiefs with regard to Retova, the Consul sent for him to Levuka to sign the document ceding the Islands to Great Britain, and removed him out of Tui-Thekau's charge. On his way back to Mathuata, Retova, now at liberty, called at various towns on the coast, and told the people to prepare for war against Tui-Mathuata; saying the Consul was on his side, and that the white men were coming down from Levuka to help him. Growing bolder, he has latterly not confined himself to the use of threats, so that the whole of this coast is filled with the greatest confusion and uneasiness, and the dread of immediate war—a state of affairs not calculated to forward W.'s enquiry.

But to return to the "Pegasus." The next morning at daylight we left our anchorage off Dillon's Rock, and were slowly passing the island of Ngaloa, when a canoe was seen putting out towards us. We soon perceived that Tui-Mbua was on board, and something else, which, as he drew near, proved to be a great turtle. We lay to, to let the chief come alongside, when the turtle, a present to us, was hoisted on board. Turtle, you must know, are reserved for the use of chiefs alone, and Tui-Mbua had a well-stored pond at Ngaloa.

As we passed Vana Point we saw Mr. Waterhouse's canoe at anchor. Soon after we passed the island of Mathuata, which gives name to the territory. It is a small saddle-backed island close to the coast, thickly covered with young noko-noko trees, which at a distance looked like a plantation

of young larches. The chief town of the territory was formerly on this island. The people afterwards removed to the mainland opposite, where their new town was burned down some years ago at the instigation of the Mbau chiefs, who thus hoped to injure its *biche-de-mer* trade. After its destruction, Nanduri, (the town where we now are,) about three miles further along the coast, became the principal residence of the Mathuata chiefs.

We reached Nanduri early in the afternoon, and Mr. Waterhouse arrived about an hour after us. The town lies in a small bay, sheltered to seaward by a chain of low islands. It is, like most of the towns we have visited, a little way back from the beach, scattered among trees, and not visible from the sea. We learned that the messengers from Tui-Mbua had arrived, and that others had been sent out to summon Bonaveindongo and Retova to the meeting.

The next day we saw Mbete, the present Tui-Mathuata. He was under much alarm at the doings of Retova; and told us that a white man's boat, which we found here, had created quite a panic by its arrival a few days before us; and that if our coming had not been announced, the people would have run off into the bush at the sight of our vessel.

Bonaveindongo is a first cousin of Tui-Mathuata's. His present name was given to him in distinguished commemoration of the number of people he had on one occasion slaughtered, and bears an allusion to the quantity of dead bodies with which he filled the mangrove woods. This change of name is not uncommon among the Fijians. In this very town resides a chief of some importance, called Bonavuaka, which might be translated '*high* pork;' a name conferred on him in honour of a grand feast he gave, at which the supply of pork was so abundant that the guests were utterly unable to consume it all, and much in consequence yielded to the influence of the hot climate.

While waiting here for the assembling of the chiefs, we went ashore each afternoon to explore the neighbourhood and collect ferns. One day we took a long ramble up the hills, accompanied by Mr. Waterhouse and the native teacher. We were followed by a group of merry children, who, however, dropped off one by one when we began to climb. The teacher surprised us by shewing at once that he knew what we were looking for, namely, ferns with the spores on them, and going off by himself, he presently returned with a most beautiful and rare little fern. It turned out that he had formerly been with a missionary who was something of a botanist, and who had employed him in assisting to collect plants. As we continued our upward scramble we observed some deep notches cut on the upper side of the sloping stem of a large tree. These cells were filled with water from the dropping of the leaves above;—and you would hardly guess for what purpose they were made; namely, to serve as looking-glasses for the natives! The view from the height to which we ascended was very extensive. Below us lay the town, almost hidden by the Ivi, Wi, and banana-trees growing among the houses. At one end was the large garden of the chief, well enclosed by a bamboo fence. Between the town and the bay was a bright green belt of mangroves, which stretched on either hand along the coast. The bay looked very safe and well protected by its double row of islands to seaward.

Yesterday afternoon Bonaveindongo arrived. The messenger sent to summon Retova had been unable, on account of the weather, to cross over to the outlying island of Thikombia, where he is at present staying. There was no cause for further delay, so W. fixed on the meeting taking place this morning.

On a signal gun being fired from the "Pegasus," the chiefs and people assembled in the rara, under the deep

shade of a great tree. I had made a sketch of the ground the previous day, so as to give myself more time for putting in the figures while the meeting was going on[b]. The teacher sat a little behind me, holding a broad banana leaf over my head to screen me from the sun.

W. was very anxious to prevent the present disturbed condition of affairs from ending in war, and in order to restore confidence to the minds of the people, and hold Retova in check, at any rate for a time, he wrote a letter to him, which Mr. Waterhouse read aloud, in Fijian, at the close of the meeting. It appeared to give great satisfaction, as Retova is so much dreaded. Here is a part of it for you:—

"I have been much grieved to hear reports of your bad "conduct on this coast. It is said that you have wantonly "destroyed property at various places, and assaulted two men "at Kavewa; that you threaten speedy war and order the "people to prepare for it, and say that Tui-Mathuata is to "be killed: and that for these proceedings you assert the "sanction of the British Consul. What the British Consul "may have said to you at Ovalau, I do not know, but I "know that he could never sanction conduct of this kind. "I purpose visiting, with the Consul, Tui-Thekau at Fawn "Harbour, in about a month from this time, and I have to "request you will be there to meet us. In the meantime "I trust you will do nothing to trouble the peace of this "coast."

The letter was then delivered to Bonaveindongo, who promised to have it conveyed to Retova.

After all I have told you of Retova, you will be surprised to hear that he is rather a favourite with the white men, on account of the barter he used to procure for them. Being constantly engaged in war, he was always in want of arms

[b] Fijian figures are not to be judged of from the accompanying chromolithograph.

Drawn on the spot by Mrs Smythe.

Vincent Brooks, lith.

MEETING AT NANDURI

MATHUATA

and ammunition, to obtain which he compelled his people to collect native produce, and in particular biche-de-mer, (beech-de-mer, bêche-de-mer, or trepang, for it is called by all these names,) a large sea-slug of the genus *Holothuria* found on the coral reefs, and formerly in great demand for the Chinese market. Retova obliged his people to fish for the biche-de-mer, which, as the labour is severe, they would not have done of their own free-will. This trade, at one time extremely profitable to the adventurers engaged in it, has now entirely ceased, owing to the civil war in China.

As soon as the meeting was over we returned to our vessel, and are now on our way back to Mbua, where we expect to find everything prepared for the meeting there as soon as we arrive.

S. M. S.

Letter xi.

RETURN TO MBUA.—MEETING.—THE CHIEF'S KALENDAR.—PRESENT OF TURTLE.—FOLLOWED BY A CHIEF-JUSTICE.—LAMENTABLE CONSEQUENCES OF A DREAD OF POISON.—CROSS OVER TO VITI-LEVU.—DEPARTURE OF MR. WATERHOUSE.—INTERESTING FIJIAN SCENE.—KEVULA.—GRAND REVIEW.—DRESS OF THE TROOPS.—INTERVIEW WITH THE CHIEFS.—SKETCH OF THE MEETING.—TOVA PEAK.—A SOMBRE SCENE.

Nakorotumbu, Island of Viti-levu,
September 21, 1860.

IMMEDIATELY after the meeting at Mathuata we set out on our return to Mbua, Mr. Waterhouse preceding us in his canoe. We followed very nearly the same track along the coast that we had taken in going to Mathuata. At noon, on the 17th, we rounded the dreaded point of Nai-thombo-thombo, and cast anchor about an hour later at the mouth of the Mbua river. As we put off from the vessel in the boat a gun was fired, to give notice in the town of our coming. Having the tide in our favour we pulled rapidly up the river, the low banks of which for some distance were densely bordered with mangrove bushes. Higher up were many cocoa-nut palms, and from one of these which slanted over the water we observed suspended a native swing. It

was simply a single piece of rope, with one end fastened to the trunk of the tree at a considerable height above the ground. When in full swing, the native will let go his hold and plunge into the water beneath.

The town of Mbua lies about two miles up the river, at a point where it makes a sharp curve. The houses, or huts, composing the town are scattered about among the trees. The chapel, mission, and school-house, pleasantly situated on the bank of the river, are now in charge of the native assistant missionary, and being somewhat out of repair, have a melancholy look of partial desertion. Mr. Waterhouse met us at the landing-place, and accompanied us to the rara, where the chiefs and people assembled for the meeting received us with the usual Fijian greeting. Towards the close of the proceedings, whilst speaking on the subject of cotton, W. asked Tui-Mbua how long it was since it had been introduced. "When I first saw a cotton-tree, I was the age of that boy scratching his head," replied the chief, pointing to a dark little lad about eight years old, who sat behind us in the group. All eyes turned at once to the small date in question, and the poor boy not knowing to what to attribute his sudden distinction, became so much ashamed that he got up and walked away.

When the meeting was over, we shook hands with the chief and bade him adieu. He begged us, however, to wait a few minutes, as he had a little food to present us with. We thought he had ordered something to be cooked for us, and though not at all inclined to eat, we considered it would be ungracious not to wait. Accordingly we went to the Mission-house and seated ourselves in the verandah. We had not been long there before the chief appeared, followed by a dozen men, loaded with yams, which they deposited in a heap before us. Next came two men carrying a large living turtle between them, which was laid on its back beside the

yam mound. Others then brought bunches of young cocoa-nuts, and a few fowls were added to the pile. The chief said there was something more to come, and off he went to hasten its arrival. Shortly after we saw four men coming along staggering under the weight of an enormous turtle, borne between them on a pole. This huge creature was also placed on its back beside the heap, and the whole was then presented to us in correct Fijian style, that is, with a short complimentary speech and clapping of hands. The native missionary, at W.'s request, accepted it on our part with similar ceremony.

In the chief's anxiety that the monster turtle should arrive in good time, he had had it conveyed fifteen miles across the country from his turtle-pond at Ngaloa. I hardly know which was most to be pitied, the turtle or his bearers. Two rivers were crossed on the way—a mutual relief, probably, both to the men and their burden. Mr. Waterhouse, who had left Mathuata in his canoe about the same time that we did, had landed on the coast near Ngaloa and walked across the country to Mbua. The country, he told us, was very rich and level, and he had seen great numbers of Sago palms.

The next morning we started at daylight, to return to Vitilevu, where one more meeting was yet to be held. As we were going down Mbua Bay a canoe was seen coming after us, upon which as it came nearer we saw the chief's brother, Ratu Hezekiah, who is also chief-justice of Mbua. He did not follow us in the latter capacity, but simply to sell a bag of arrow-root. W. told him we did not trade, but spying some fowls and ducks in the bottom of the canoe, he bought them for the cabin, and presented the chief-justice with a knife in addition, as a mark of respect for his high office.

After quitting the bay, we kept along the southern coast

of Vanua-levu to Cocoa-nut Point, the usual place of departure for running across to Viti-levu. The wind was nearly right against us for crossing, and it was too late in the day when we reached the Point to attempt to beat. The coast here consisted of low hills covered with grass and bush, and deeply fringed with cocoa-nut palms.

Having such a fine store of turtle on board, we had now of course turtle-soup and steaks in abundance, but, on the first appearance, with the part of Hamlet left out: for the steward, whose experience of turtle was slight, threw all the green fat overboard, cleverly detecting, as he thought, something poisonous in the colour. Should he ever have the misfortune to be brought up before a London alderman, and this deed come to light, I tremble for his fate.

W. had ascertained at Navatu that the remaining portion of the coast of Viti-levu still unvisited by him was more or less under the influence of the chief of Viwa. He had therefore fixed on the town of Kevula, in the Nakorotumbu territory, as a convenient place of meeting for the chiefs of the various surrounding districts, and sent a message to Isekeli, the chief of Viwa, to invite him to be present on the occasion.

In consequence of light winds and calms it was the morning of the second day after leaving Cocoa-nut Point before we approached Kevula, which lies on the bank of a small river, some four miles to the west of a very lofty conical peak named Tova. The coast looked high, and much varied in form and also in colour from the various tints of bush, grass, and the cleared patches of ground forming the yam plantations. Presently a small schooner was seen coming out to meet us. It proved to be the Mission schooner "Glyde," with Mr. Fordham on board, within whose missionary circuit we had now entered. He had been down the coast to Navatu, where he had heard of our proceedings and arrangements.

As we neared the spot where we intended to anchor we passed a portion of reef on which was a party of natives fishing for turtle; they had stationed a canoe at each end of their net, and standing knee-deep on the reef, were beating the water with sticks to drive a turtle into the net. After we had anchored, a messenger came off from the chief Isekeli to say that the meeting could be held in the afternoon if W. wished, but that if it were postponed until the morning there would be some twenty more towns represented. W., therefore, decided to have the meeting in the morning.

Mr. Waterhouse, now that his place as interpreter could be supplied by Mr. Fordham, was anxious to proceed home without delay, and left us in the evening in his canoe for Rewa. We bade him adieu with much regret, for in addition to his great usefulness as interpreter, and in affording information about the Islands, we had found him a most agreeable *compagnon de voyage*. "Nan," also, our poor goat, had good cause to remember him, for he never went on shore without bringing back some green food for her.

The meeting took place yesterday. On going on deck early in the morning we saw a number of natives assembled among the rocks on the beach. They were evidently strangers come from a distance to attend the meeting. Some were making their toilets, others had lighted fires and were preparing food for themselves, while round a distant point of the coast more dark figures were seen slowly approaching, to join those already arrived. A line of women was moving along the shallow water, merrily fishing with hand-nets. From the Mission schooner which lay near us came the sound of native voices chanting the hymn at morning prayers,—the whole forming a very interesting Fijian scene.

At nine o'clock we fired a warning gun, and a second one a quarter of an hour later as we left the vessel for the "Glyde," to call for Mr. Fordham, who accompanied us on

shore. The town lies about two hundred yards up the river, and is surrounded by a low earthen mound. Isekeli and the other principal chiefs were awaiting our arrival in front of the chief's house, where a seat was prepared for us, a great crowd of people standing near. Before the meeting commenced, Isekeli proposed to shew us the ceremony of going out to war, as now all fighting among them was to cease. W. seized the idea, and said that under those circumstances he should like to see the display; but we were hardly prepared for the scene which followed.

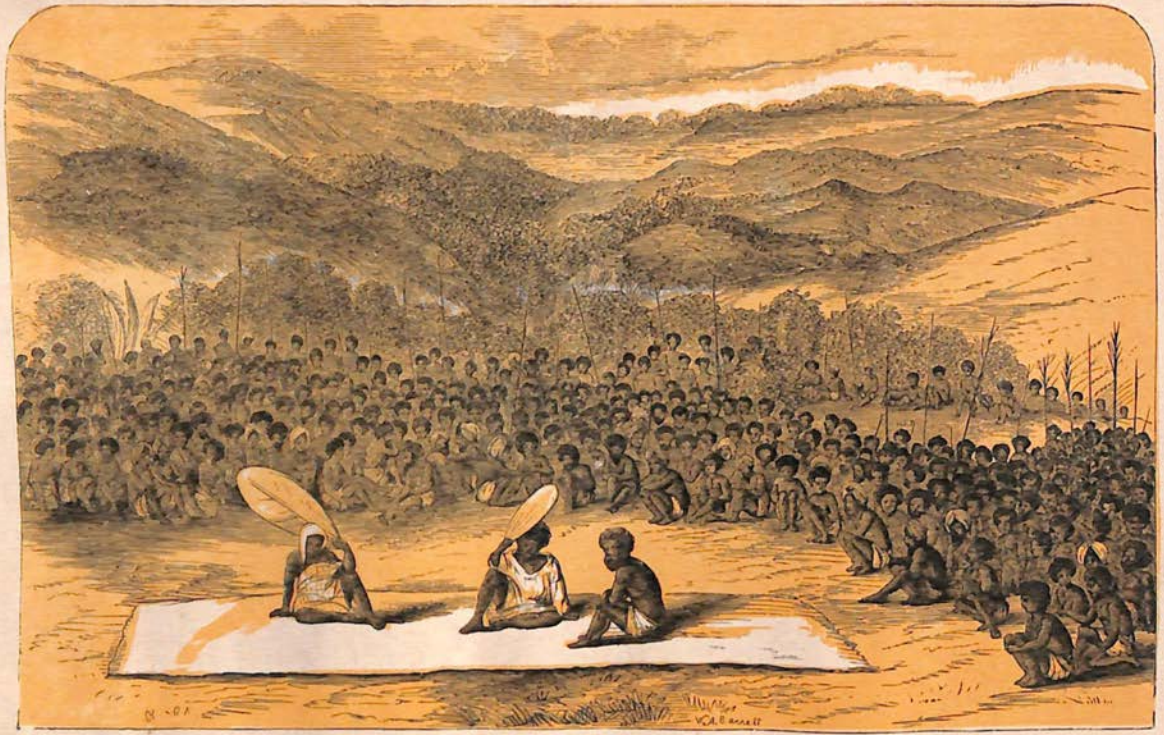
After a little delay, and a great deal of shouting from the commanding officers, the review commenced.

The troops first assembled in the open ground outside the town, directly in front of us, and the word of command being given, the march began through a break in the fence.

And now picture to yourself the advance of between six and seven hundred men in single file to within a couple of yards of where we were sitting, while a band of some fifty more, squatted on the ground a little way off, clapped their hands, and chanted unceasingly in Fijian, "You are coming! you are coming!" The first eight or ten approached, headed by a chief, crouching their bodies, raising their clubs, poising and quivering their spears, and aiming *directly* at us. For a moment there darted into my mind the unpleasant thought, What, are they in earnest? They came still nearer; when suddenly they stopped, struck their clubs on the ground, dropped their spears, stood erect, gave a wild whoop, then raised their weapons again, and marched past us. This ceremony was not repeated by those who followed, but occasionally, when exactly opposite to us, one would start out from the ranks, poise his spear, or strike the ground with his club, giving at the same time a horrid laugh, or making some fierce exclamation, which Mr. Fordham afterwards told us was a threat to kill and eat our enemies.

I cannot say much for the *uniform* of these warriors, for no two were either armed or dressed alike. One would carry a Goliath-like spear, another a huge club, a third an old rusty musket, a fourth two clubs, a few had bows and arrows, and so on. Their clubs and spears also were every one different in size and pattern—all handiwork guided by individual taste. A glorious state of things to arrive at, Ruskin would think! The dress of these troops *was* uniform in one respect, namely, its scantiness; all wore something, but in general the greater part of the clothing consisted of a fantastic head-dress. Some of the chiefs were distinguished by a narrow strip of white tapa, reaching from the back of their heads to their heels. Many had their faces blackened, and also a part of their bodies; others were painted in stripes; one man, of a very eccentric taste, had his face entirely blackened except the point of his nose, which was tipped with vermilion, giving him a very odd appearance; others, again, wore immense wigs, while some of simpler tastes helmeted themselves with bright-coloured leaves. After they had all passed they formed into a kind of irregular square, and again approached quite close up to us; then raising their weapons they gave the shout of victory, yelling, whooping, laughing, —a most horrible noise. One could fancy it was the triumph of Evil. This ended the review, and the gallant troops took up a position in the great circle before us. W. expressed to the chiefs his gratification at the performance, adding that he had the more pleasure in witnessing it from their assurance that it was to be their last warlike demonstration, and that they intended to *lotu* very soon.

After the review the meeting commenced, and the same subjects were discussed as at the other meetings. The day was oppressively hot. We were somewhat shaded by the chief's house, but wishing for a cooler spot from which to make a sketch of the meeting, I crept into the house by



Drawn on the spot by Mrs. Smythe.

MEETING AT NAKOROTUMBU.

a very small window or doorway, and remained there until W. had finished. I send you my sketch herewith; it may give you some small idea of the meeting, but I must fairly own that it fails to represent the wild and savage character of the original scene.

W. had heard that Isekeli had been to Navatu since our visit there, trying to break the peace that Mr. Waterhouse had brought about between our friends Mulassi and Nawanka-levu, so when the meeting was over he invited Isekeli to accompany him on board the "Pegasus," where he had some private conversation with him on the subject. After this, Mr. Fordham and Isekeli went on board the Mission schooner, and both vessels set sail, ours for Levuka, and the "Glyde" for Mbau. It is easy to set sails, the matter is to fill them. We were on this occasion so little favoured by the wind that sunset found us at Tova Peak, a distance of barely four miles from Kevula. We are now at anchor for the night, close under the lofty conical Peak. The evening is sombre, the air deliciously cool. A light mist hangs on the upper part of the mountains, which look fresh and moist from a recent shower. The sky is low and grey. Masses of white clouds rest piled up over the further hills, while the deep shade of the towering Peak under which we lie gives an unusually solemn character to the scene.

S. M. S.

Letter xii.

RETURN TO LEVUKA.—PREMATURE SETTLERS.—OUR FIRST MAIL FROM ENGLAND.—DEPARTURE FOR LAKEMBA.—GENERAL APPEARANCE OF LAKEMBA.—THE FIRST MISSION STATION.—TONGA AND THE TONGANS.—KING GEORGE.—HIS DOINGS IN FIJI.—MAAFU.—TONGANS IN FIJI.—EXCURSION TO TOP OF KENDE-KENDE.—POLITENESS OVERMUCH.—CHIEF TUI-NAYAU.—MEETING.—EXPULSION OF THE TONGANS.—GRANDEUR OF THE REEF.—ATTEMPT TO PASS OUT THROUGH THE REEF.—"PEGASUS" STRIKES AND HAS A NARROW ESCAPE.—RETURN TO ANCHORAGE.—"PEGASUS" BEACHED AND REPAIRED.—VISIT TO STALACTITE CAVE.—SECOND ATTEMPT TO PASS OUT THROUGH THE REEF.—LEAVE LAKEMBA.

Lakemba,
October 13, 1860.

WE are now just leaving Lakemba, the principal island of the windward portion of the Group, but how we have got through the intervening space and time since we left Nakorotumbu, on the day after our grand review, you shall hear in order. At daylight on the 22nd of last month we left our anchorage off Tova Peak, and ran across with a fresh breeze to the northern end of the island of Ovalau, whence we beat up along the coast to Levuka, passing over part of the route we had taken two months previously on our way to Mbau. In comparison with other parts of the Group,

Ovalau now appeared loftier, more abrupt, and covered with brighter verdure. Towards evening we came in sight of the high-pitched roof of the chief's house at Levuka, conspicuous on a projecting point of the beach, and shortly after we cast anchor for the second time in Levuka Bay.

Now we had all the news to hear of what had happened since July last. Our first enquiry was, of course, for letters, but no mail from Sydney had as yet arrived. A small vessel had come down from New Zealand, bringing a luckless set of passengers, who, it seems, deluded by the accounts of Fiji that had appeared in the colonial papers, had left Auckland in the expectation of making their fortunes in the Islands. Two of these poor people had gone to Mr. Binner, seeking for employment. "Well," said he, "what can you do? what are you by profession?" "We are musicians!" was the reply; at which Mr. Binner could not help laughing outright, the notion of any one hoping to find an eligible opening for such talents in Fiji being so exquisitely absurd. He was too good-natured, however, not to assist them as far as lay in his power, and he allowed them and some others to pitch their tent on his ground, and supplied them with food.

Our house was, we were glad to find, nearly ready for us; the carpenters had finished their portion, and a party of natives were busily engaged thatching the roof.

On the 25th, as we were still enjoying our short rest at Levuka, the welcome sound of "Sail ho!" brought us quickly on deck, and we saw a vessel approaching the passage through the reef. A pilot went out to meet her, but as she declined his services, we knew that she was a regular trader to the Islands. She proved to be the "Jeanie Dove," from Sydney, with a large mail on board. At last we were to have some home letters;—a feast, indeed, after a famine, for the good "Jeanie" brought us the letters and papers of two mails.

She had, however, been out from Sydney more than two months, so that your latest date is May 15th. Sir William Denison also very kindly sent us a bag full of English newspapers. How welcome a mail is here you can hardly imagine.

We left Levuka on the 1st of this month for Lakemba, but hindered by head winds and calms, we did not make the island until the evening of the 5th, when it was too late to venture through the reef. The next morning at daylight we stood in for the passage. It is extremely narrow, in one spot not above twenty yards in breadth. The captain took the wheel, and the pilot, mounted in the rigging, shouted momentary directions to the hands below. It was dead low water, and at one time we all but touched the reef. Once safely through, we found ourselves in a small bay between the reef and the shore. We had hardly anchored before two of the missionaries came on board, and very hospitably invited us to stay at their houses. We gladly promised to pass the day-time on shore, but as I suffer much from the mosquitoes, we prefer sleeping on board.

The general appearance of Lakemba is monotonous and uninteresting. The island is composed of numerous low hills, of a poor-looking reddish soil, and generally covered with coarse grass, with here and there a screw pine or a few stunted trees. The valleys between are, however, well wooded, and a thick belt of cocoa-nuts lines the beach.

Lakemba, in spite of its unattractive features, was formerly one of the most important places in Fiji, and is, even still, not without a special interest of its own. It was here that, in 1835, the first Mission station was planted by two members of the Wesleyan Methodist Mission, which for some years previously had been successfully established in the Friendly, or Tonga Islands. The natives of these Islands, driven across in their canoes by the prevailing easterly

winds, or coming to trade with the Fijians, had long held intercourse with the windward portion of the Group. Lakemba was their chief place of resort, and at the period of the arrival of the missionaries there were three Tongan settlements on the island. As I have already mentioned the Tongans several times, and as their influence in Fiji is very great, and likely to increase, you must excuse the infliction of a short account of them here.

The Tonga Group was discovered about a century ago, by Captain Cook, and named by him the "Friendly Islands." The inhabitants are a remarkably fine and handsome people, much lighter in colour than the Fijians, and are now all professedly Christians. They acknowledge the authority of one head chief, King George, a man of much natural ability. Although greatly inferior in numbers to the Fijians, they excel them in courage and discipline. Small parties of them have frequently lent a hand in Fijian wars, and always with success. The present chiefs of Mbau, Thakaundrove, and Mbua, all owe the retention of their authority to the aid of the Tongans. In 1855, King George arrived in Fiji with a large fleet of canoes, to take away a magnificent canoe that had been presented to him by Thakombau. On his arrival he found Thakombau struggling against a very formidable rebellion, and he at once gave him assistance. The storming of the town of Kamba by the Tongans, on this occasion, was a very gallant achievement. Mara, the chief of the rebels, who only escaped by running over the sharp shells on the reef, and by swimming to a neighbouring town on the coast, said to a native teacher he met, "The man is a fool who fights with the Tongans. I fired on them twenty or thirty times; but without effect; they rushed on; they are gods, and not men." Having re-instated Thakombau in his authority, King George next visited the island of Taviuni, where a war was raging, consequent on the murder of the late chief of

Thakaundrove by three of his sons. He enquired which of his other sons had the best claim, and thereupon caused him to be installed as the new chief. A considerable force of the insurgents withdrew to the small island of Rambi, to the north of Taviuni, whither King George followed them, and sent on shore a small party of Tongans, headed by one of his chiefs, and accompanied by a Fijian chief of rank, to propose peace. Shortly after a messenger came off to invite the King to land. Suspecting treachery, he questioned the man, who, fearing all would be discovered, leaped overboard and swam ashore. The death-drum was immediately beaten, and the King's peace party on shore all killed. This treacherous act greatly incensed the Tongans, who landed at once on the island, and, in spite of the entreaties of the King, executed a terrible revenge.

When King George returned to Tonga he entrusted the command of his people in Fiji to his kinsman Maafu, by whose aid the chief of Mbua was able to put a stop to serious disturbances which had broken out in his territories, and to drive away the troublesome chief Retova. When peace was restored the majority of the Tongans returned home.

Maafu resides usually at the island of Vanua Mbalavu, to the north of Lakemba. We have seen him only once since we came to the Islands, and that was at Levuka a few days after our arrival. He has great influence in the Group, and appears to exercise it generally for good. Several of the most efficient teachers employed by the missionaries are Tongans, for whose protection among the heathen Fijians Maafu is always ready to interpose.

The benefits conferred on Fiji by the Tongans are, however, not without considerable alloy. Out of Maafu's sight a good deal of mischief is done by them. The missionaries at Lakemba speak very strongly of their lawlessness, and the oppression they exercise on the Fijians. They will land at

a town, enter the houses, and say, "Let this part of the house be mine!" and there remain, taking the lion's share of the food and causing much evil. The Fijians complain that they sometimes *shake* the bread-fruit trees,—a very wasteful act, by which much fruit not ripe is shaken down and lost,—whereas the fruit should always be gathered by hand. Their chief pretence for coming to Fiji is to build canoes, all the hard work of which they oblige the natives to perform. The number of Tongans in Fiji varies very much, but probably averages about four hundred. So much for the history of the Tongans.

Just before we went ashore a very large Tongan canoe came in, filled with people. The landing-place is at a Tongan settlement, through which we had to pass to reach the Mission station. Close to the beach is their burial-ground, planted with the noko-noko,—a wiry-looking tree, resembling our larch, and expressly chosen for the mournful sound the wind makes blowing through its branches.

Saturday being the day of our arrival at Lakemba, W. proposed that the public meeting should take place on Monday, but on learning that Tuesday would be more convenient to the natives, he postponed it till that day. On Monday, accompanied by the missionaries, he made an excursion to the top of Kende-kende, the highest hill on the island, rising at the head of the valley in which lies the chief town. They took a guide to shew them the path, and were followed by a merry troop of boys. After an hour's walk they reached the summit, where had formerly been a town, the ditch enclosing it being still visible.

Here they had a complete view of the island and its surrounding reefs. On the top of the hill were several cocoa-nut palms, which, to W.'s surprise, had nuts on them. The cocoa-nut palm is generally found on the sandy beach close to the sea, where it is supposed to grow best. On a previous

day we had been making enquiries on this subject from the missionaries, who for better information referred to a very intelligent native who happened to be present; guessing from the turn of the question what was our own opinion, the man replied boldly that the cocoa-nut would grow nowhere but on the beach. We then pointed to those visible on the sky-line of Kende-kende; when he, not supposing that any of the party would take the trouble of ascending the hill, said that the trees indeed grew up there, but that they never produced nuts. W. now sent a couple of lads to climb the trees and bring down a few nuts, which he found were excellent.

This falsely polite habit of giving an answer which it is thought will please without the slightest regard to truth makes it often very difficult to obtain correct information from a Fijian, and adds much to the trouble experienced by strangers in acquiring the language. If you make a mistake, a Fijian, sooner than set you right, will repeat your error. One of the missionaries told us that after he had been a short time in the Islands and had learned a little of the language, he ventured to expound a passage of Scripture to a native, and concluded by asking him if what he had said was perfectly clear. "As clear as day," was the reply, though it was afterwards discovered that he had hardly understood a single word.

The chief of Lakemba, Tui-Nayau by title, is a man of very weak character, and entirely under the influence of the Tongans. As W. wished to give him an opportunity of speaking his real sentiments as much as possible, he sent to him the day before the meeting to say that none but Fijians were to be present at it. The weather being showery, I did not accompany W. to the meeting, which was held in the immense house of the chief. On entering the house he found that it was nearly full, and that many Tongans were present. The latter he obliged at once to leave, which they did with

Vincent Brooks, lith.

Drawn on the spot by Mrs Smythe.

VIEW OF THE REEF, LAKEMBA

a very bad grace. The meeting lasted longer than any W. had yet held, on account of the difficulty of getting replies from the chief, who either could not or would not give a straightforward answer; his favourite response was, "We are a very poor people, and our land is very little and poor."

The missionaries told us afterwards that the expulsion of the Tongans from the meeting had visibly affected their prestige, and that they thought it would have a very good effect. We had been struck on first landing at Lakemba by the rude manners of the people, so different from what we had seen elsewhere. The missionaries confessed that such was the case, and attributed it entirely to the lawless conduct of the Tongans. They added that these saucy strangers had lately introduced a practice unknown before, of coming into chapel late, and of leaving before the service was concluded.

Lakemba, as I have told you, has little natural beauty, but the reef which surrounds it is the finest we have yet seen. From the spot where we lay at anchor within the bay we could see the great waves approaching and striking the reef apparently in a different direction on either side of the opening. It was quite fascinating to sit on deck and watch them. Now, on one side, a huge roller of dark blue water came boldly on, towering up as it neared the reef, when suddenly it tumbled over with a thundering sound, whilst the spray shot up like the brilliant spires of an aurora, from end to end for half a mile along the outer edge of the reef. Sometimes, as the wave fell over, the sunlight touched it, and the dark blue colour flashed into a light transparent green. On the other side the rollers appeared to advance sideways, wave after wave, the glittering foam flying back mane-like from their crests, and bore down in quick succession on the reef.

The evening of the day of the meeting we bid the Mission families adieu, intending to sail at daylight. When morning came, however, we had the disappointment to find

that the wind would not allow us to venture through the reef. The next morning found us still waiting for a favourable wind, of which, however, the sky began to give some hopes. Just as I went on deck a large Tongan canoe sculled past, with some fifty people on board, who were chanting a *meke* as they moved rapidly along. As they neared the reef, up went their great sail, and they ran beautifully through the narrow passage. They appeared to go out with so much ease that our pilot was tempted to follow their example. We accordingly shook out our sails, took up the anchor, and got under weigh. Breakfast was just ready, but of course we remained on deck to see the manœuvre of getting through the reef. On entering the passage the boat was sent ahead with a line, but before she could be of any use to us as a tug, the wind and swell carried us so much to leeward that we touched the reef astern. The boat was immediately recalled, to take an anchor out to the windward rock. While this was being done the vessel went broadside on the reef, against which she began to thump and grind in a most alarming manner. The captain became very nervous, and feared she would break up. Seeing I could do nothing on deck I went below, where I found our breakfast things rolling about on the floor. The bumps were very heavy, and the sound of the crunching of the side of our poor vessel against the coral exceedingly disagreeable; this continued until the boat's crew got the anchor fixed on the opposite reef, when we were gradually dragged out of our dangerous position.

The rudder being unshipped we could now only steer by the sails, which were shifted about so as, with the help of the boat, to get us back again through the passage. The vessel was then taken as close in to shore as possible, in order to beach her and see what injuries she had sustained. When the captain joined us at breakfast he told us there

were twelve fathoms of water at the place where we had struck, and that he fully expected a hole would have been broken in the side of the vessel, and that she would have gone down like a stone. Thus we had a much more narrow escape than we had been aware of. As we were now obliged to put off our departure we went on shore to spend the day. When we returned to the vessel in the evening we found the captain had run her against a sand-bank, and hauled her over so as to expose the injured side. It was not yet low water, but as far as he could see the timbers were all right. (So much for blue gum!) A good many pieces of copper had been wrinkled or rubbed off as if they had been so much paper, and some fragments of coral were sticking in her tough old sides. We were very glad to find the damage so trifling, and that a short time would repair it. To allow of this, the next day we went early on shore, W. to make an excursion to a curious stalactite cave, and I to sketch and be kindly entertained at the Mission station.

W. had been surprised to hear of the existence of a stalactite cave in an island of the geological formation of Lakemba, but on reaching it the mystery was at once solved. A mass of coral limestone a mile square had been upheaved on the coast of the island by subterranean force to a height, in some parts, of 150 feet, and through it ran the cave. This mass of limestone was thickly covered with trees, which concealed the entrance to the cave. The native guides had with them a rope and lantern, and quickly prepared torches from the spathes of the cocoa-nut. The cave is about half a mile long, and from 16 to 18 feet wide and high, and rich in stalactites and stalagmites. Large numbers of a small bat were seen, and in some places there was a thin coating of guano on the floor. The guides pointed out the holes which had been formerly used by the natives as bread-pits. They said that before the *lotu* the knowledge of the

cave was confined to a very few, and food was preserved in these pits in time of war.

The damage done to the vessel being as far as possible repaired, this morning we made a second attempt to pass through the opening in the reef. This time we took the precaution to have the boat all ready alongside, with a line in it made fast to the vessel, and to use a steer-oar instead of the rudder. As we approached the passage the boat pulled ahead, helping to keep us well to windward, and thus prevent a repetition of our disaster. We got through all right, for which we were very thankful, as we had no wish to touch the reef again.

It was discovered yesterday when the vessel was aground that she had only 4 inches of keel; 14 inches would, I believe, be nearer what she ought to have. This want of keel accounts for her unfortunate tendency of going to leeward.

To-morrow we hope to reach Fawn Harbour, on the southern coast of Vanua-levu, where the last of W.'s meetings is to be held.

S. M. S.

Sketched on the spot by Mrs. Smythe.

FAWN HARBOUR, VANUA-LEVU.

Letter xiii.

Arrival at Fawn Harbour.—New Mission Station.—Delay in assembling the Chiefs.—Report of an Isthmus at the head of Natewa Bay.—Boating Expedition to ascertain the Fact.—Discovery of Isthmus.—Mechanical Feat of Fijians.—A Night in a Native Village.—Return to Fawn Harbour.—The last of the Meetings.—Charges against Retova proved true.—Any Favour shewn to him certain to cause Mischief.—Leave Fawn Harbour.

Fawn Harbour, Island of Vanua-levu,
October 22, 1860.

On leaving Lakemba on the morning of the 13th we sailed northward for Fawn Harbour. The wind was fair, and the following day about noon we neared the bay. The passage through the reef at the entrance of the harbour is fully a mile wide, and looked very spacious and easy of access after the narrow opening at Lakemba. The harbour, nevertheless, takes its name from that of an American whaler that was wrecked on the reef.

We cast anchor about half a mile from the shore, opposite the new Mission station, and close to the small island of Thakaundrove. This island and a town of the same name on the adjacent shore give name to the whole territory, and were the principal residences of its head chiefs before they

removed to Somo-somo, on the neighbouring island of Taviuni. The territories of the chief of Thakaundrove include, besides the district of Thakaundrove, the large island of Taviuni, and many smaller islands further to windward. He bears the title of Tui-Thekau, and it was in the care of the present chief that Retova was placed by the Tongans, as was mentioned in a former letter.

The Mission station for this part of Fiji was first established at Somo-somo, but had been recently removed to Fawn Harbour, as a healthier locality for the Mission families. The new buildings were in process of erection, on the steep slope of a hill descending abruptly to the sea. The hills around the Bay are thickly clothed with a beautiful variety of low-growing trees and shrubs, and fall rapidly towards the water's edge, leaving only a narrow strip of level beach, along which, at intervals, are groves of cocoanut palms.

Shortly after we anchored, Mr. Carey, one of the two missionaries stationed here, came off to us. From him we learned that the "Paul Jones" had not been here, and that no preparations had been made for the meeting. Mr. Carey had been visited by Tui-Thekau and his former charge Retova, for the purpose of having W.'s letter, written to the latter from Mathuata, translated to them. A little while after they had left, Retova returned alone and begged Mr. Carey to give him a New Testament, saying he was going to study it night and day. Mr. Carey hesitated at first, knowing that he could not read, and that his petition was a mere piece of hypocrisy; whereupon Retova commenced to upbraid him with throwing discouragements in the way of his becoming a Christian; and as this was a reproach hard for a missionary to bear, Mr. Carey gave him the book.

W. had expected, according to agreement with the Consul, to have found everything ready for the meeting on our ar-

rival; as, however, nothing had been done, he now begged Mr. Carey's assistance in assembling the chiefs. Two young chiefs, kinsmen of Tui-Thekau, happening to be at Fawn Harbour, they were at once despatched to Somo-somo with a message to Tui-Thekau, requesting him and his chiefs, great and small, to come to a meeting at this place with the least possible delay.

In the course of conversation on the localities of the district, Mr. Carey had mentioned that the natives often told him that they were in the habit of dragging their canoes across from the head of Natewa Bay on the northern coast, to the sea on the southern side of the island. As the space between the two places, as laid down on the Admiralty Chart, was not less than fifteen miles of mountainous ground, this statement appeared incredible; W. therefore resolved to employ the interval that would necessarily elapse before the chiefs could be got together in making a boating expedition to ascertain the fact. Herewith I give you his own account of the exploration.

On the morning of the 18th of October, in company with Messrs. Carey and Baker, the two missionaries stationed at Fawn Harbour, I started in a small boat, followed by the missionary yawl, for the point on the coast where the crossing from the head of Natewa Bay was said to be made. We pulled down the coast, keeping inside the reef as far as the town of Navava, when the tide having fallen so much that there was no longer sufficient water inside, we had to pass out through the reef into the open sea. A pleasant breeze having sprung up, we were able to hoist our sail and rest our rowers. We had still six or seven miles to go before we reached the river said to lead to the isthmus we were in search of. There was, as usual, an opening in the reef opposite the river, which was about a hundred yards broad at

its mouth, but became rapidly narrower. A native chief acted as our pilot. As he had not visited the isthmus himself, we stopped in the river opposite a village while he went ashore to procure us a guide; but he soon returned alone, having found the men all gone to their yam plantation. While waiting for him we were much amused watching the movements of a native, almost naked, with an enormous wig on his head, wading about with a four-pronged spear looking after fish.

Not being able to procure a guide we continued our course up the river. The banks were high and beautifully clothed with trees. The river as we advanced became so narrow that we expected in a few minutes it would be too shallow to allow of our proceeding further. Suddenly, to our delight and surprise, it opened into a fine lake three miles in circuit, of an oval form, surrounded by well-wooded hills. We sailed across, and were searching vainly for the river on the opposite side, when we saw two small canoes hastening over the lake towards the opening by which we had entered. The people on them were evidently much alarmed at our appearance, and pretending not to hear our shouts, sculled away as hard as they could. We gave chase, and at length came up with one of the canoes, on which were two men and a boy. Our chief ordered one of the men to come into our boat to act as pilot, and catching sight of a native pudding tied up in a banana leaf in the canoe, told him to bring it with him. Our new guide directed us across the lake into a small creek among mangrove bushes, where he told us was the crossing place.

Instead of a level road like what we had seen at Kandavu, we perceived a steep hill a hundred feet high, up which a perfectly straight path had been cleared of bush. We landed and mounted up the path, which was nearly at an angle of 45°. Here a grand surprise awaited us.

Below us lay Natewa Bay, down to which sloped an inclined plane similar to the one we had just ascended. The distance between the two seas, instead of fifteen miles, was only about three hundred yards. From our guide we learned that the canoes in crossing are dragged up by main force by men on each side of them, and that in letting them down, posts are inserted into the ground, round which ropes are passed to check their descent. It takes a hundred men to haul up a large double canoe; a small one can be moved by ten men. The crossing occupies about half an hour. (The guide's expression was, "rather less than the time to boil the yams.") In order to have a better view we ascended some higher ground near the path, but as the guide told us we could have a much more extensive view from the top of a hill on the edge of the lake close to the point where we had entered it, we resolved to make the trial before leaving.

On returning to the lake we observed coral growing in it, and upon tasting the water, found it to be quite salt. The lake and river were in fact the channel and bay of an inlet of the sea, of a mallet-like shape. To reach the base of the hill pointed out by the guide, we had to descend the channel for about half a mile. A steep path through a thick wood led from this point to the summit of the hill, the view from which was really magnificent. At our feet lay the bay, with a pretty wooded island in its centre, and on its further side the hilly barrier which separated it from Natewa Bay. Beyond, Natewa Bay stretched away till it ended in the straight line of the horizon which joined its furthest headlands. Turning round, the channel by which we had entered was seen below, running into the sea opposite an opening in the reef[a].

[a] The general direction of the channel, by compass, was north and south, and its length about a mile and a half. The longer axis of the bay was north-west and south-east: the channel entered it about a third of the way from its east end.

On reaching the mouth of the channel on our return, we found that we should have to go outside the reef to cross the first bay, as it was encumbered with rocks and stones. We therefore got into the yawl. Both wind and tide being against us, and the sea rough, our progress was slow. The sun had set, but for a short time we had some light from the moon. At eight o'clock the moon went also down, and the crew being much exhausted, we resolved to stop for the night at a native town which we were approaching, and sent on the small boat to announce our coming. As soon as we arrived, the natives came down with lighted bamboos to shew us the way to the teacher's house, where we were to sleep. The house was large, and divided by a reed partition into two rooms. We had come prepared for being out a night, and had brought rugs and mosquito curtains with us. After we had all supped, prayers were said in Fijian, and we prepared to lie down. The inner room was given up to us. It had a large raised platform which nearly filled it, upon which we spread our rugs and were soon fast asleep.

When we were ready to start next morning we found our boat high and dry. The tide was rising, however, and leaving our people to launch the boat and follow us, we walked along the beach. The coral sand covering thinly the coral rock below was firm to the tread, and very agreeable to walk on. The water close to the shore was beautifully green, and outside the bright white line of breakers which marked the reef was as beautifully blue. The beach was fringed with trees, many of them bearing sweet-scented blossoms. When the boat overtook us we got in, and a light breeze springing up, we were soon able to put up sail. The tide was also in our favour. Not being required to row, our crew entertained us with mekes, or native chants, as we glided along over the many-coloured corals and patches of coral sand.

We got back to Fawn Harbour at two o'clock. Assuming our rate of travelling at three miles an hour in a straight line, the isthmus must be about twenty miles from our anchorage. It is strange that so remarkable a geographical feature should not have been previously known, particularly in its connection with the feat, wonderful for Fijians, of transporting canoes over a ridge 100 feet in height. W. J. S.

The meeting took place this morning. Tui-Thekau, Bonaveindongo, Retova, and other important chiefs were present. The Consul arrived in the "Paul Jones" two days ago, accompanied, to our surprise, by Dr. Seemann, who we supposed had left the Group. Before the meeting began, W. gave Retova an opportunity of denying the serious charges made against him. This he was unable to do; on the contrary, they proved to be only too well founded, and the Consul, when appealed to, declared that the use made of his name by Retova was quite unauthorized. W. considered that neither the Consul nor he had any right to interfere in native affairs, except to prevent war and bloodshed; and it was evident from the investigation that any favour shewn to the pretensions of Retova would lead to renewed disturbances on the Mathuata coast.

This closes the list of meetings, the territories of all the principal chiefs having now been visited.

W. has given notice to our captain that he will not require the "Pegasus" any more after the end of this month; but before returning to Levuka and giving her up, he wishes to examine a large bay, called Suva Harbour, on the southern coast of Viti-levu, beyond Rewa, for which we are just about to sail.

S. M. S.

Letter xiv.

Arrival in Suva Harbour —Examination of Harbour.—Fijian Rivers.—Tropical Shower.—Hermit and other Crabs.—Leave Suva Harbour. — Severe Gale.—Dangerous Proximity to Reef.—A Fellow Feeling.—Arrival at Levuka.—Take possession of House.—"Pegasus" returns to Auckland.—Inventory of House.—View from it.—Domestic Entomological Collection.—Centipedes.—Dr. Seemann leaves Fiji.

Levuka, Island of Ovalau,
Nov. 7, 1860.

As soon as the meeting at Fawn Harbour was over, we hastened to get up our anchor and make sail for Suva Bay. The old "Pegasus" seemed anxious to retrieve her character before parting, for she went along at a most unusual rate. During the night, which was bright with moonlight, we passed the islands of Koro, Wakaya, and Mbatiki, and running close along the outer edge of the Rewa reef, we entered Suva Harbour the next day at noon, and cast anchor close to the shore, in six fathoms water. We arrived just in time to escape a heavy thunderstorm.

The next morning, though the clouds were still threatening, the rain had ceased, and we started in the boat for the examination of the harbour. W. provided himself with

a ship's compass and a sounding-line, and we had the pilot to steer. We kept close along the shore, sounding and taking bearings until we reached the mouth of a river, up which we pulled for about three miles, the water at our turning-point being some five or six feet deep. There is something extremely melancholy, and yet interesting, about the Fijian rivers. They are so still. There is scarcely a sound to be heard except the solitary cry of a water-bird, or the sudden grating screech of a parrot in the adjoining woods. It is rare even to meet a canoe; but, floating gently past, you may see a cocoa-nut or a shaddock, which having dropped into the water from an overhanging tree, is slowly making its way down to the open sea, perhaps to sow itself on some distant island. The chief interest is in watching each new turn of the river, and the ever-varying mass of luxuriant vegetation on either side, including palm-trees, tree-ferns, creeping plants, and flowering trees and shrubs. Here and there the few huts that compose a town give a little wild life to the scene, as the wondering natives collect to gaze on our passing boat, or to express their astonishment in some more demonstrative manner,—perhaps shouting and following us some distance along the banks of the river,—when we again relapse into silence and solitude.

Returning to the harbour, we continued to follow the line of the shore, and passed soon the mouth of a second river. The clouds, which had been threatening all the morning, now discharged over us a regular tropical shower, which bid fair to fill the boat. W. sheltered me as well as he could with an umbrella, but both he and the crew got completely drenched. In spite of the rain, which lasted a long time, we completed our exploration before pulling back to the "Pegasus." At one spot, where we landed to examine what at a distance had looked like a cave, the beach was literally alive with hermit crabs; and a ludicrous sight it was, to

see shells of every variety of shape and kind running about in all directions. It is no exaggeration to say that we could hardly pick up a shell that had not one of these unsightly tenants. This reminds me of another and more curious spectacle which we lighted on one day at Port Kinnaird. At high water the rock Lando becomes an islet, but the receding tide lays bare a long shingly flat connecting it with the mainland of Ovalau; here, one afternoon, we saw a great number of strange-looking little crabs (not hermits) engaged in an extraordinary exercise, the object of which we could not discover. Each crab had one enormous claw, as long as the rest of his whole body, and of a bright yellow colour. The play or business, whichever it might be, consisted of standing still and waving this great claw up and down over the back, keeping the nippers slightly open the while. We thought at first that this was a peculiar mode of feeding, but looking close, we could not perceive that any food was brought to the mouth. On the smallest alarm, down went the whole forest of yellow claws, and their owners disappeared almost as suddenly into the innumerable small holes which formed their hiding-places in the sand or gravel. When all was quiet they came out again, and resumed their odd gesticulations. I managed to catch two or three of them, nimble as they were, which I have safely bottled for you, and perhaps some naturalist at home will be able to tell you what they were doing on this occasion.

Now I must ask you to excuse this digression, and return with us on board the "Pegasus;" where, to make your mind easy, I will say we all changed our wet clothes after the boating excursion. Preparations were then made to get under weigh for Levuka, and before sunset we had left Suva Harbour. We had a good breeze, and ran along very fairly until eight o'clock the same evening, when suddenly a heavy

squall struck the vessel, and before we could take in sail, all, except the mainsail, were split in pieces. It soon blew a regular gale, accompanied with thunder and lightning, and torrents of rain, which latter we could not keep out of the cabin. Amidst the noise and confusion on deck, we could from time to time hear the excited voice of the pilot; and some stray words which we caught, about going "*down to the reefs*," had now a terrible meaning to us. We were, in fact, only too close to the Rewa reef, lying directly to leeward. Our safety, humanly speaking, depended on the mainsail holding; it happened fortunately to be a new one, and had only been put up a couple of days previously. By means of it we just managed to keep clear of the reefs. The gale lasted three hours:—and how we pitched about! The "blue gum" bore it bravely, however, in spite of the recent hard knocks at Lakemba; but for myself I must confess I felt more alarmed on this occasion than on any former one, for had we gone down to those dreadful reefs, what could have saved us? Thus we have not been without some "perils by sea," but we have much reason to be thankful that we have been brought so safely through them all. During the gale a miserable little half-drowned kitten, which lived with the sailors, came to crave our hospitality, and though W. used always to drive it out of the cabin, he could not this time refuse it the shelter we needed so much ourselves. The storm was followed by a calm, and we did not reach Levuka until the morning of the second day after leaving Suva Harbour. As soon as we came to anchor, we sent ashore for our letters, a mail having arrived during our absence, and right glad we were to see the boat return with a small sackful of letters and papers—a most welcome budget.

Our house we found quite ready for us, and we were not slow in taking possession of it. We have now fairly established ourselves on shore, and find the change a most agree-

able one after our late cruise. The old "Pegasus" sailed two days ago on her return to Auckland.

You say in your letter to me that you like best to hear about the beauties of nature which surround us. Well, I will try to describe the fair scene on which we daily feast our eyes: but first you must have a rough sketch of the interior of our house. It consists simply of two rooms, one of which is devoted to the magnetical and other instruments; the other answers as our bed and sitting-room, (a nice white curtain dividing it). The walls are lined with white calico, and the windows have neat white muslin curtains, looped up with scarlet braid. A couple of long shelves contain our books, which between damp and sea air have got a fine old mouldy appearance: and a line of wooden pegs does duty as a wardrobe behind the curtain. The floor is covered with Fijian mats, and for seats we have a variety of cane chairs which we brought with us from Auckland. The house is clean, cool, and airy—no small luxuries after the close cabin of the "Pegasus."

But now to come to the rare picture beyond our walls. The frame is an open door, opposite to which I have seated myself to write to you. The horizon is the Pacific Ocean, beautifully blue and calm. Resting on it like a faint cloud is the distant island of Ngau; while a little nearer a soft purplish light falls on Wakaya, an island some seven miles off. About a mile from the shore beneath us, a varying breadth of different-coloured water marks where the reef lies, the passage through which is clearly distinguished by the deep blue sea interrupting the breakers on either side. As I look up every now and then, a dazzling white line catches my eye. There it goes, running along the outer edge of the reef! Now the breaker has spent itself, but another is coming on.

Between the reef and the shore the water is again of the

Drawn on the spot by Mrs. Smythe. Vincent Brooks, lith.

VIEW FROM THE OBSERVATORY. LEVUKA

same beautiful blue colour as the sea beyond, and so clear as it approaches the beach that I can see the stones at the bottom, though our house is some three hundred yards from the water's edge, and about a hundred feet above it. The broken ground between us and the beach is filled with cocoa-nut palms, and an underwood of bananas and other bright green things. The nearest cocoa-nut rises above the level of the horizon, so that its feathery crest plays against the light blue sky, whilst its lower leaves have the deeper blue of the sea for a background. A delicious breeze keeps all in graceful motion. W. seeing me scribbling and looking up every few minutes, asks what I am doing, and when I tell him, says, "Don't forget the bread-fruit trees." Now, from where he sits he faces the hill side, where there is a fine grove of bread-fruit trees, but as this is intended for a sketch from nature, I can't put in what I myself don't see. I will attempt this view in water-colours, but I fear I shall never be able to do justice to the reef.

The early morning here is most beautiful and enjoyable, but I cannot say as much for the evenings, for then out come those little worries of mosquitoes, and we lose our pleasant sea-breeze. There is also very little difference of temperature between day and night, so that we often find the latter oppressive; and this is, I think, the worst of the climate.

I intend to make a collection for E. of all the insects we find in our house: these are not a few, between ants, earwigs, spiders, &c. Occasionally a pretty lizard makes its way in. The other day I watched a beautiful little chameleon running up the walls and round the frame of a small looking-glass. Of course I did not think of turning it out. The only thing really to be dreaded is the centipede, a creature as long and thick as your little finger, often much larger. It gives a severe poisonous bite: but happily, it is seldom found in

a new house. There are always a few poultry about the Mission stations, and they appear to be the natural enemies of these reptiles: a wary old hen may be seen occasionally calling her chickens to dine on a fat centipede.

Perhaps you may wonder how we ourselves fare, as we cannot live altogether on beautiful views, nor yet on centipedes.

We have arranged to take our meals with our good friends Mr. and Mrs. Binner, from whose house we are only about a three minutes' climb. I do not know how we should have managed if they had not kindly consented to receive us, for we hardly understand anything of the language, and the natives are perfectly ignorant of ours.

This letter goes to Sydney by the "Staghound," the vessel which Dr. Seemann had been for some time expecting, and in which he leaves the Group.

S. M. S.

Letter xv.

CHRISTMAS DAY IN FIJI.—CHRISTMAS CAROLS.—NATIVE SERVICES.—GOOD CHEER.—DEPRIVED OF OUR SHADOWS.—EVERY-DAY LIFE.—RECREATIONS.—AN EXCURSION TO THE REEF.—COLLECTING CURIOSITIES.—FIJIAN LABOURERS.—PREPARATIONS FOR WORK.—AN IMPROVED WHEELBARROW.—ROGUERY OF THE WORKMEN.—THE BREAD-FRUIT TREE.—NATIVE SERVANTS.—A FIJIAN POPULAR PREACHER.—SIMPLICITY OF A NATIVE TEACHER.—DISTURBANCES ON THE MATHUATA COAST.—ARRIVAL OF THE "AGNES" FROM TONGA.

The Observatory, Levuka,
Christmas Day, 1860.

I CANNOT let to-day pass without at least commencing a letter to you, though without any present opportunity of forwarding it. It is rather early to disturb you, however, for Christmas Day has not yet dawned on you, while here we have already disposed of our plum-pudding! But how unlike Christmas at home. As I look from the open door there is nothing in keeping with our associations of the season—no "wintry sky," no "leafless trees," no "frosty air." It is cooler than usual to-day, the thermometer standing at 80° in the shade. There is also a strong wind from the south-west, which gives a lively motion to the cocoa-nut palms and increases the breakers on the reef.

Last night, just as we were dropping asleep, we were

aroused by hearing a party of the Christian natives chanting hymns in their own language outside our fence. It was strangely pleasant to listen to such Christmas carols. Early this morning the chapel bell rang for a native service; again at 11 o'clock, and a third time just now (4 o'clock): so you see the day is not badly observed here. The good cheer has not been lacking either. Many an application for a few raisins and currants from the white men living on the beach has been unwillingly refused by kind Mrs. Binner. The Fijians prefer their own puddings, which they make of bananas and cocoa-nut, or arrowroot, ndalo, and cocoa-nut, sweetened with sugar-cane juice. Mrs. Binner gave her people a pig to bake in their own fashion, while we had the rare luxury of a leg of mutton and a turkey besides, concluding with an excellent plum-pudding!

Since my last letter we have been living very quietly and pleasantly in our small house. W. has found full occupation for himself between collecting information about the Islands and his magnetical observations. I have also had a little to do as assistant observer, having learned to read the pocket chronometer to the decimals of a second. The weather is now much hotter than when we first arrived. Yesterday the thermometer stood at 87° in the shade. On calm days we feel the heat a good deal, but we are seldom without a pleasant sea-breeze in the daytime. I think our house is the coolest and pleasantest in Fiji. The air enters freely all round under the eaves of the thatch, and the verandah, which is now completed on every side, keeps the walls cool and always throws one side into shade—for being in the tropics, you must remember that the sun is north and south of us at different times of the year. He was vertically overhead on the 12th of last month, robbing us of our shadows, and putting us in the position of poor Peter Schemihl. He will play us the same trick about a month hence, when he returns

towards the north. We now lead a very regular sort of life, which is an agreeable contrast to our late restless one. One day is much like another, and the time passes very quickly. Here is a sketch of our every-day life. We rise early—W. at daylight, I an hour later, when he goes into the verandah to write or read, and enjoy the delicious morning air. About 8 o'clock a stout Fijian girl, Matelita (Matilda) by name, comes to say, "Sa oti, Saka, na vaka rau ni ka kana!" (lit., "It is finished, Sir or Ma'am, the preparation of the things to eat,") in other words, "breakfast is ready!" Rarely, however, does she get out all her sentence, as we reply, "Sa vinaka!" (Very well,) the minute she is seen or heard. We then prepare to follow; but first we must read off and set the thermometers, of which there are four in the shade outside the house. This done, we proceed to mount the steep slope leading up to Mr. Binner's house, stopping again outside our own fence to read the rain-guage which W. has set up in an open space beside the path. It very frequently rains at night, but not a passing shower can escape the tell-tale gauge. On one or two occasions we have found that upwards of four inches of rain had fallen in the twenty-four hours. As the average in England is only twenty-five inches for the whole year, you can form some idea of the way the rain comes down here. Now moving on we admire the banana trees through which we pass, and, it may be, stop to observe some rare insect among the fruit. But perhaps you think we are keeping the good Mr. and Mrs. Binner waiting for us all this time—not so, however, as this takes longer to write than our walk and readings put together. The distance between the houses is very short, though the ascent is steep. Our breakfast consists of tea or coffee, yam, ndalo, or bread-fruit, cold meat, (almost always pork,) and bread and butter. After breakfast there is a short service in Fijian, for which we wait, (though not often much the

wiser,) and then return to our own quarters; which, meantime, have undergone an arrangement, or rather a disarrangement, by the native servants. We then settle down to work, and whatever may be the occupation it seems but a little while until dinner is announced (at or before 1 o'clock) by Matelita in the same form as breakfast. A second time we mount the hill, but now it is too hot to stop to look at anything except that glorious sea with its dazzling reef. After dinner we follow the old proverb of "resting awhile," and it is about 3 o'clock when we come down again. An hour later and the air begins to feel pleasantly cool, as our house gets rapidly into shade under the protecting hills above. About sunset down comes a dark maiden for the third and last time, to say tea is ready. Another short walk, and we are seated at the tea-table, listening perhaps to some of the lively Mrs. Binner's good stories. She has excellent spirits, and between us all a subject for conversation is never wanting. Sometimes I play a little on the harmonium, accompanied by the mosquitoes, who take more than a vocal part in the performance. About eight o'clock we bid our friends "good-night," and return to the Observatory. At present we have moonlight evenings, and at such times the cocoa-nut trees look most beautiful. Their leaves are naturally glistening, but in the moonlight they shine like silver, and even appear to dart off rays of light. When the night is dark we take a lantern with us, but the lightning often volunteers to shew us the way. We soon retire to rest; the mosquitoes, the irritating little creatures, rendering it almost impossible to read or work with any comfort. So ends our day. Occasionally we vary it by a ramble over the hills or an expedition to the reefs. You can have little idea of the beauty of what we might call the *inner* life of these reefs. I have told you a great deal about the breakers which are always waging war on the outer edge of

the coral cliffs, but very little of the inner portion of the reef, which is covered with clear still water of varying depth. To this part we row out, followed by a canoe with a merry crew of natives. Now we have reached the transparent water, and leaning over the side of the boat, we seem to look at once into fairy land, for "there in the waves beneath us shining" are gardens, groves, and banks of coral, and gliding in and out among them, the most beautiful little fish in form and colour that you can imagine. The coral itself is of many different shapes and hues, which make it resemble flowers and trees all the more. Look! there is a large tuft of a delicate lilac colour! You might fancy it was a bunch of evening primrose. Beside it is a mass of pink; and there, again, a clump just tinged with a faint shade of blue. In some places there are whole beds or banks of coral of a dull brown or greenish colour, growing on which you may see here and there a cluster of some prettier kind. But we are not content with merely looking at these lovely things, we must have some of them. "Eh! Matelita! Fanny!" we exclaim. "Lako mai!" (Come here!) The laughing girls have already plunged from the canoe into the water, and are swimming about like great water dogs. One of them paddles quickly to the spot, and telling her what we want, down she goes, and soon comes up again with it in her hand. "Raitha, Matelita! ndua na ka!" (Look, Matelita! something else!) We point to a shell at a little distance—another dive, and up comes a dark body with the shell. You need not pity our bold diver, for she thoroughly enjoys the sport, feeling as much at home in the water as on land, and the water you must remember is of a very pleasant temperature. But here comes Fanny swimming towards us with something held in one hand, high above the water. It is an exquisite little fish, of a bright blue colour

spotted with gold. The girl had caught it with a hand-net on another part of the reef. We produce a wide-mouthed bottle of spirits with which we have cruelly provided ourselves, and the gay life of the little fish is quickly at an end. In this way the bottle is soon filled, and we return with our treasures, which we hope to shew you some day;—but, alas! we cannot preserve the rare colours of these pretty things. The bright blue of the little fish becomes in a few hours a dim slate colour, and the other colours fade and change in like manner. The delicate tints of the coral are equally transient, for the colouring matter is not in the part that you are accustomed to see at home, (and which is really only the *bones* of the dead coral,) but in the fleshy substance which constitutes the living animal, and which dies a few hours after it is taken out of the water. All we can do is to bring you some of their beautiful skeletons.

The natives are very much amused at seeing us collect and prize things of this sort, but they join in the search for them with great glee. Sometimes Mrs. Binner will send one of her handmaidens to me with a fire-fly, or handsome beetle, or some other natural curiosity which she kindly thinks I may like to add to my collection, and the bearer comes and goes off in a high state of merriment at the notion of such things being cared for.

I wish you could see a working party of natives. W. is taking a good deal of trouble to get the ground about the house into neat order. He has laid it out in terraces, and these are in process of being formed by chance parties of Fijians who, touching at Levuka and wishing to procure some of their few wants, such as an American axe, an iron pot, or a few yards of calico to make *sulus*, (dresses,) are willing to work for a day or two with that object. These would-be labourers go in the first instance to Mr. Binner,

asking for employment, and he being commissioned to engage all working hands, sends them down to us.

The first party of this kind surprised us a good deal. Hearing a chatter of voices outside the fence, W. went to see who was there, and finding a number of men and boys who said they were come to *thakathaka*, (work,) he brought them in. They had no tools whatever, except a couple of long knives, and on coming in they all sat down on the ground as a mark of respect. In spite of their unworkman-like appearance, W. proceeded to shew them what they were to do, illustrating his few Fijian words by a pantomimic display of arms and legs in the action of digging, &c. This they readily comprehended, or pretended to do, repeating "Sa vinaka, Saka!" He then left them to themselves, a little curious to see how they would set about the work. They soon dispersed in different directions. Two or three went into the adjoining wood, and searched about until they found sticks fit for digging with, which with their long knives they pointed at one end. A couple more climbed up the nearest cocoa-nut trees, and breaking off some of the great leaves, brought them to plait into hand-baskets to carry the earth in. Another gathered a bundle of dry sticks and leaves, and lighted a fire, that they might all enjoy a little smoke before they actually began to work. These preparations, as you may suppose, consumed a good deal of time, but at last they set to work, some digging with their pointed sticks, the rest gathering up the earth with their hands into the cocoa-nut baskets. This went on vigorously for a couple of hours, by which time their zeal had begun to flag, and their tongues to cease wagging. One of them now came to say in a doleful voice that he was dying of hunger. "Au sa mate, Saka!" (lit. "I am dead, Sir!") laying his hand pathetically on his stomach. At this W. rushed out, apparently in great indignation, told them to "thakathaka!"

adding in the best Fijian he could muster, "No work, no pay!" And failing their own language, telling them in English that they were a pack of idle rascals! This had the effect of reviving their ardour for an hour or two longer, when finding them flagging again, and thinking they might really have exhausted their strength, he dismissed them with a cheque on Mr. Binner for the payment agreed on.

You may perhaps think that the terracing would go on quicker if we provided the people with better tools, but I can assure you they much prefer their own. When Mr. Binner was building his house, he had a wheelbarrow made to replace the cocoa-nut baskets. The first day, pleased with the novelty of the thing, the workmen used it in the way they were shewn. The next day Mr. Binner found them carrying it like a box, and on the third day they had finally improved it by taking off the wheel, and were carrying it by turns on their heads.

Sometimes a working party will bring food with them, a native pudding or a couple of bread-fruit, and then they work more steadily. On one occasion that they had not thus provided themselves, they pointed to a fine bread-fruit tree of Mr. Binner's, and said something to W. which he thought was a complimentary remark on the quantity of fruit on it. "Sa vinaka!" he replied, and before he could stop them they had climbed the tree and were helping themselves, "Sa vinaka" having unawares given them the desired permission. More than once it has happened that two different sets of workmen came to us on the same day, and when this occurs it is necessary to occupy each party separately, as they will not work together. We also observe that they always work more heartily when they see distinctly the end of their labour. These people are frequently heathens, possibly cannibals, but on the whole they are very well conducted. They require, however, constant watching,

for they will often move (in their own favour) the pegs placed in the ground to mark off the portion of work they have got to do, and they are not in the least disconcerted when their roguery is discovered, as of course it is at the first glance. One day a large piece of muslin had been laid to bleach on the green bank behind the house, and was missed just after our labourers had left, and gone up to Mr. Binner for payment. On his asking if any of them had taken the muslin, they all denied. He then said, "You shall not have your *sulus* until you give it up," whereupon one of them plucked the missing article from under his scanty girdle, and all the others laughed and seemed to think it a good joke.

In spite of this desultory labour the terraces are now nearly finished.

The bread-fruit is now just in full season on this island: we find it an excellent addition to breakfast and dinner. I think one can hardly look at a bread-fruit tree without feeling a considerable amount of respect for a tree the various parts of which are so useful, and which produces so much good and delicious food. The leaf and fruit are also very beautiful, but it is a tree which requires room for itself and a little care, otherwise it gets a very ragged appearance. We often wish you could taste this, and some of the other delicacies of the season here—particularly the *balolo*, a dainty that can only be enjoyed once a year! It is a long thin green annelid that appears on the reefs in immense quantities at one single tide in the whole year. When we first heard about it we felt rather incredulous, but we have lived to believe the strange fact, and, what is more, to partake of the balolo ourselves; and further still, to save a bottleful for you. Mrs. Binner kindly sent for us to see the balolo before it was cooked;—you can easily fancy that an animated heap of green worms looked anything but tempting food! We

saw them next at table. By boiling they had become a dark green mass, something like spinach, in which the individual forms of the annelids were nearly lost. They have a marine and not unpleasant taste; they also improve by being often re-cooked. Fijians consider the balolo a very great delicacy indeed, and, moreover, a general cure for all complaints.

Mrs. Binner has a good deal of trouble with her domestics, who, of course, are all natives. When they tire of their work, which, by the way, is light enough, or the novelty of it wears off, they not unfrequently run away, and their place has to be supplied by others, perhaps just fresh from savage life, and having everything to learn. To convert a wild Fijian girl into a neat parlour-maid is not an easy task, but good-temper, gentleness, and a pleasant manner speedily work wonders. In return for the irregular services of these domestics, they are fed, clothed, (as much as they require,) and instructed; in fact, many are in this way brought first under the civilizing influence of Christianity. The men often become Teachers and Local Preachers, and on Sundays may be seen dressed in a clean white shirt, black cravat, a few yards of tapa wrapped round the body, a book in the hand, and perhaps under one arm that much prized and useful ornament, an umbrella! Sometimes a light black alpaca coat is added to the above costume, and happy is the wearer if he can complete his toilet with a pair of spectacles! Thus equipped, he sets out on his day's occupation to preach in the neighbouring villages.

These domesticated natives are often of very different rank. The good Matelita, for instance, is a slave girl, i.e. she comes from a town the people of which are in vassalage to another town or tribe; while Fanny is a chief's daughter, having slaves under her in her father's town, and bearing prefixed to her Christian name the distinction of *Andi*, which might be translated 'The Honourable,' a title of

respect she never fails to receive from her fellow-servants, who are equally mindful of other points of etiquette attendant on her rank. A short time ago the Hon. Fanny was married to "Luki," a local preacher in the neighbourhood. The Fijians are fond of Scripture names: their selections are sometimes a little odd; at least such names as Methusela, Solomoni, Isaia, Joeli, contrast a little curiously with one's pre-conceived ideas of their great originals.

Every morning after breakfast we have a short service in Fijian, which I can now follow tolerably well. Occasionally Mr. Binner will call on one of his people to pray, and it is surprising to hear with what readiness and fluency they comply. At the end of their prayers they follow very strictly the apostolic injunction to make prayers for all men. Nobody is left out. First come the missionaries, particularizing Mr. and Mrs. Binner; then ourselves, as "Turanga ni Valu e na Marama," (lit. "The Chief of War and the Lady;") then their own chiefs and people in general and particular; then the native teachers, their wives and children; concluding with the white residents, half-castes, and servants.

Fiji is not without her popular preachers. A few Sundays ago, one of the most eloquent of the local preachers officiated in the native chapel here. The subject he selected for his discourse was the vanity of riches. Of course, in addressing a congregation using and desiring the scantiest of clothing, and scarcely one of whom had ever seen a piece of money, it would have been as little profitable to speak of the worthlessness of gold and silver, as of a store of fine garments. His eloquence, however, was not to be stayed for want of an illustration. To the mind of a Fijian the grandest idea conceivable of wealth and power is presented by a man-of-war, (made a native word, as *manawa*). And the preacher in a burst of rhetoric told his hearers that though they should

possess *fifty manawas*, without being truly *lotu* it would profit them nothing.

There is often a good deal of simplicity and apparent inconsistency in the conduct of the local preachers and teachers, due no doubt in a great measure to a yet imperfect acquaintance with their new religion. At Lakemba, a lawless white man, an American, named Q——, had shot and carried off a pig belonging to a native. The people being Christians, instead of retaliating, asked their teacher Obadiah to go and remonstrate with Q——. Obadiah put on his black coat, went to Q——'s house, and with much earnestness pointed out to him the great wrong and injustice he had been guilty of; and concluded by saying, "Just make the case your own: suppose a Fijian had killed and carried off a pig of yours, what would your feelings be?" Q——, who had listened with the most respectful attention to Obadiah's exhortation, replied that he felt very grateful to him for so kindly coming to speak in the manner he had done, and that he now saw his conduct in quite a new light: "but" (he added, after a pause) "the pig is now dead and we cannot bring it to life again, shall we throw it out and let it go to waste? or, as it is just baked and you have not breakfasted, shall we not sit down, and you will ask a blessing?" (putting on a serious face). Obadiah, taken by surprise by Q——'s penitence and the compliment paid to his own clerical functions, and swayed perhaps a little by the irresistible love of all Fijians for roast pork, bowed his head and reverentially said a long grace, after which the two set heartily to work on the pig. When he had eaten as much as he could, Obadiah went off complacently to report to his Missionary the success of his labours as a reprover of evil, and was as much amazed as confounded when Mr. —— exclaimed, "What! and so you've have shared the stolen pig!"

W. is still engaged in making enquiries about the Islands

to complete his Report. In about a month hence we shall be looking out for an opportunity of getting either to Sydney, Melbourne, or Auckland. The Commodore promised to send down a ship-of-war as soon as one could be spared, but we can hardly calculate much on this chance. Spring will probably be well advanced before we see you again.

You may remember what I told you in a former letter of that troublesome chief Retova, into whose conduct W. had made enquiry at the meeting at Fawn Harbour. We were afterwards much surprised to learn that the day after W. had left Fawn Harbour, the Consul took Retova in the "Paul Jones" back to the Mathuata coast. A white man just arrived from Mathuata gives a terrible account of the state of affairs there since Retova's return. The whole coast is involved in war, and trade has been entirely stopped[a].

December 31. The day after I commenced this letter the "Agnes," a small Sydney trader, arrived here from the Tonga Islands. She sails to-day for Sydney, and will carry a mail. There have been no arrivals from Sydney since I last wrote to you, and none lately from Auckland; so that we are absolutely without any information of what is going on in the rest of the world.

S. M. S.

[a] This wanton interference in native affairs, which led to the murder of Tui-Mathuata by Retova's son, and threw the whole of the northern part of Vanua-levu into disorder, formed one of the charges preferred by the Foreign Office against Mr. Consul Pritchard, which were investigated by the Commission sent down from Sydney in June of last year to enquire into his conduct. Great praise is due to Government for instituting an enquiry, which has afforded to the natives of the South Sea Islands so convincing a proof of the power and justice of England. The members of the Commission were Lieut-Col. J. F. Kempt, commanding the troops in New South Wales, Assistant Commissary-General P. Rolleston, and I. Isaacks, Esq., an eminent barrister of Sydney.

The Evidence and Report of the Commission, printed at Sydney by order of the Governor, fill a moderate sized blue-book. W. J. S.

Letter xvi.

Prospects of getting away.—Excitement caused by "Sail ho!"—A Tropical Summer.—Hurricanes and Thunderstorms.—An Earthquake.—Discouragements of Gardening.—The Fate of the old "Pegasus."—Welcome arrival of Stores.—Fijian Notions of Beauty.—The Island of Ovalau.—Its Inhabitants.—The Mountaineers.—Tui-Levuka and the French Priest.

The Observatory, Levuka,
April 26, 1860.

It is now nearly four months since I sent my last letter to you *viâ* Sydney. We little thought then that we should have been here still, and even now we have no very clear prospect of getting away. Since the end of last year no vessel has gone from the Islands to Australia. Happily there will be an opportunity in a few days of sending letters by a small schooner going to Melbourne; had there been accommodation on board for ourselves we should probably have taken a passage in her, although it would be much more convenient for us to proceed to Sydney direct. Our first chance now of leaving the Islands is by a trading vessel returning from the Friendly Islands to Sydney, and which is expected to touch here within a month. Should this hope fail, we have yet another in the Mission schooner, the "John

Wesley," whose annual visit to Fiji will shortly be looked for. There would, however, be a considerable delay before we could obtain a passage in the Mission schooner, as her custom is to remain a couple of months in Fiji, taking the missionaries to and from their different stations. All this I mention to prevent you from feeling uneasy about us if we do not turn up as soon as you expect.

What we would give to see the smoke of an honest steamer on the horizon! As I look out on the water I see nothing but half-a-dozen canoes sailing about in the distance, and a little Island schooner lying at anchor within the bay. We can enter now somewhat into poor Robinson Crusoe's feelings, as day after day he strained his aching eyes for the sight of a sail.

I fear you can hardly understand the excitement and pleasure created when, a shout of "Sail ho!" from the beach below having called us to look at a speck on the horizon, we hear announced "Wanka levu!" (a big ship,) or "a topsail schooner;" or the disappointment that follows the conclusion,—"She's only a canoe!" If happily the former, many are the conjectures immediately formed about the stranger. She may be from Tonga, from Tahiti, from Samoa, possibly from Melbourne or Sydney. Then she will have a mail on board. These, and twenty other things, are made out long before the vessel enters the reef; and she has hardly come to anchor before a boat is alongside to get the news.

But you must not suppose that our time has been passing wearily away. On the contrary, it seems to have flown very quickly. We have had plenty of occupation—W. in his enquiry and his magnetical or other observations, and I in sketching and a variety of indoor employments. There has been much variety, too, in the weather. We have now passed through a tropical summer, and for my part I would prefer all the cold, frost, and snow you have doubtless been

complaining of at home, to another three months like what we have just gone through.

Since Christmas we have had frequent storms of thunder and lightning, torrents of rain, heavy squalls, and a perpetual dread of an impending hurricane. Our good friend Mrs. Binner had herself, in former years, experienced a terrible hurricane, and she seemed quite anxious that we should have a sight of this occasional visitor for ourselves. She would often remark that the weather had just the appearance usual before a hurricane, until we almost wished it was fairly come and gone. We had two or three very heavy gales, each of which we really did think would end in a hurricane, especially when we saw the natives running to make fast the roofs of their houses. I send you a sketch of the cocoanut trees, as they appeared at these times, looking like so many furies with their long hair blown about their ears. Whenever you have reason to think that a hurricane is approaching, you have to pack up your clothes and valuables in order to keep them as dry as possible, for the roof of your house is very likely to be carried off, and the rain comes down like a waterspout. The dread of hurricanes is so general among seamen in these latitudes, that vessels avoid the Islands as much as possible during the "hurricane months," (January, February, and March). Happily, the time for these visitations is now past, not one having been known to occur later than the 6th of April. The great thunderstorms are also over: in the month of January they were very frequent. One thunderstorm in particular was most terrific; it seemed to burst directly over our house. We could not count any interval between the flash of lightning and the thunder, which had besides an angry, sharp, and crackling sound that I had never heard before. The next day one of the missionaries told us he distinctly felt a shock of an earthquake during the storm. We did not ourselves per-

ceive it; but at every volley of thunder the house and windows shook and rattled so much that it might have passed

Cocoa-nut Trees in a Storm.

unnoticed. We have since heard that the shock was decidedly felt by some white residents at the opposite island of Wakaya, which W. lately visited: so that we consider we have undergone an earthquake, if not a hurricane.

On enquiring from the missionaries whether accidents ever occur in these great thunderstorms, they told us they had never heard of any. The islands are so thinly inhabited that, of course, humanly speaking, the probability of accidents is small compared to what it is in England. Possibly, too, the lofty cocoa-nut trees act as lightning conductors.

During the last three months northerly winds have pre-

vailed instead of our pleasant south-east trades. A northerly wind here is just like the sirocco at Rome. While it lasts one feels more or less languid and indisposed to any kind of work. The weather now is perceptibly cooler. Two or three days lately the thermometer stood as low as 78°, and one day after a very heavy shower it actually fell to 72°. The mornings and afternoons are really very pleasant; I often wish that the latter were a little longer, and that we had some level ground to take a walk on, for the exertion of clambering up and down hill is rather too much for this climate.

Our house we find extremely comfortable. It is quite dry —that is, it lets in no rain; and anything that is waterproof in these wet latitudes is no small gain. We frequently have a fire in the inner room, the floor of which, left unboarded in the centre as a solid foundation for the magnetical instruments, forms a convenient hearth. If you happened to be outside when a fire is lighted, you might be alarmed at seeing the smoke quietly issuing from all parts of the thatch; but in Fiji it is not the custom to have chimneys in the houses, and the smoke by passing through the thatch keeps it dry, and prevents insects from lodging in it.

Our grand terraces are now completed, at least as far as they can be at present. W. found that the heavy rains made such inroads on them that it was necessary to finish them roughly and cover the surface with grass, to retain them at all. The grass was planted in tufts over the ground, and having taken root it has begun to spread, and looks very well. A few dahlias which were kindly presented to me a short time ago are now in flower, and look very gay. Half-a-dozen little rose-bushes which we have raised from cuttings, some beautiful convolvuluses, and a couple of young vines complete our exotic productions. The vines are each planted beside a verandah post, and by this time the one in front of the house would have made a fair show, but for

two cruel accidents. When it was about three feet high a horrid goat got inside the fence, and feasted on its tender leaves; this was provoking enough, but by stricter precautions the repetition of such an offence was rendered impossible. The vine shot up fair again, and had just reached the top of the verandah post, when one night there came a malicious insect, (we suspect a sawyer-beetle,) and actually cut a hand-breadth out of the middle of the stem, and left it lying on the ground. You may imagine our feelings the next morning, for though you may think but little of a vine at home, it is a rare and precious plant here. The poor thing is now making a third attempt at upward growth, but we have no longer any confidence in its success. The reed fence which surrounds the house and terraces is itself enclosed by a thick hedge of the Croton-oil shrub, it being one of the very few plants that goats will not eat. It has also the advantage of being a very quick grower; all you have to do is to stick cuttings of the plant in the ground a foot apart, and in a wonderfully short time you have a thick green fence bearing flowers and fruit.

Our poor old ship the "Pegasus" is a wreck. The captain took her back to Auckland when we gave her up, and after a very short stay there, brought her down again to Fiji. As she was entering Rewa Harbour she ran on the reef. She has been condemned and sold, and her purchaser intends to haul her up on the beach and convert her into a house. No lives and very little property were lost. She was very largely insured; and somehow or other a sort of fatality appears to attend very highly-insured vessels in these seas.

In November last, when the "Staghound" was going up to Sydney, we wrote for supplies of flour, tea, and sugar, though hardly supposing we should be here to partake of them. They arrived most opportunely in the latter end of

March. These three things may be considered the necessaries of life in Fiji, and when they are good there is little to complain of. One soon gets tired of perpetual pork,—roast pork, boiled pork, salt pork, pork pie, or sucking-pig,—even though occasionally varied by a tough fowl or duck, and on high days by the doubtful luxury of a haunch of kid. There are, it is true, a few sheep in the Islands, but so very few that their owners cannot afford to kill and eat them.

The bread-fruit season, I am sorry to say, is just over. Yams, which are to be had the whole year round, and which are the chief food of the natives, appear to us a most insipid diet. These good people have wonderful appetites: usually they take only two meals in the day, morning and evening, but the quantity of food they can dispose of at each of those would surprise you. They rather laugh at white people for eating so often and so little at a time, "picking" as they call it; at the same time they are always ready themselves to take share in any food that is going, and a little matter, such as a baked pig, never comes amiss to them. I think I told you that it is considered a great beauty in the eyes of Fijians to be in good case, it is also a mark of high rank, for these people can only imagine one reason for any person being thin and spare, namely, not having enough to eat; and indeed, as a general rule, we have remarked that the chiefs are not only more intelligent in every way than the common people, but also taller, stouter, and better grown.

This island, (Ovalau,) which has now been our home for the last six months is, strange as it may seem from its small size and the length of time that Levuka, its chief town, has been the resort of the white men, less advanced in civilization than many other parts of the Group. The principal causes that appear to have led to this unfavourable state of affairs are—the mountainous character of the island itself, and the short

distance that the valleys extend into the interior; the non-residence of any great chief; and, above all, the evil example of the white men. The inhabitants of Levuka are all nominally Christians, and so are also those of most of the villages along the coast; but the mountaineers, or the Livoni people, as they are called, are still heathens—not improbably cannibals — and are noted for their thievish propensities, as shewn by their occasional descents by moonlight on the low-lying villages. We ourselves sometimes feel a slight apprehension of a visit from these highlanders, but as we have neither fowls nor pigs on our premises, they are not very likely to pay their respects to us.

Closely adjoining Levuka is the village of Totonga, where, amongst his few converts, resides one of the three Roman Catholic priests in Fiji.

Tui-Levuka (the chief of Levuka) is a very poor specimen of a Christian chief, if such indeed he can be called. His intercourse with the white men has done much to corrupt him, though at the same time it has been the means of raising his influence among other chiefs, by the opportunities it has afforded him of obtaining arms and other European manufactures, and by the support they imagine he could command from the white men in case of war. This chief is naturally gifted with much shrewdness, which, at times, he knows how to employ with effect. On one occasion some of his people stole a couple of ducks belonging to the French priest at Totonga; who, by the way, had been for some time trying to induce Tui-Levuka to turn Roman Catholic. The priest went to him and threatened to complain of him to the first French ship-of-war that should visit the Islands. "Ah!" said Tui-Levuka, "now I see your *lotu* is not the right one! There is Mr. C., (at that time the missionary residing at Levuka,) my people have stolen from him over and over again—they have taken five pigs, several hundred

yams, four turkeys, and I don't know how many other things besides, and yet he has never threatened me with a *manawa;* but you have only lost two ducks, and you say one of your ships shall judge me: your *lotu* cannot be true!"

I send you a study I have made of the hill-side from our verandah, as it may give you some idea of Fijian woodland scenery. The large tree in the centre is the Ivi (Tahitian chestnut), remarkable for its buttressed trunk and dense foliage. Nearer is a young bread-fruit tree, with its smooth polished stem and large deeply-cut leaves. In the foreground are ginger plants and a variety of creepers. The rocks are of the usual volcanic formation of the Islands.

S. M. S.

Drawn on the spot by Mrs Smythe.

VIEW FROM OBSERVATORY,

Looking towards the Wood.

Letter xvii.

HOPE DEFERRED.—PACIFIC USE OF SHIPS-OF-WAR.—DOMESTIC ANIMALS IN FIJI.—SHEEP BROUGHT FROM NORFOLK ISLAND.—NORFOLK ISLAND AND THE PITCAIRN ISLANDERS.—MISSIONARY OPERATIONS IN FIJI.—WESLEYAN MISSIONS COMPARED WITH THOSE OF OTHER NONCONFORMISTS.—SUPERIORITY OF THE SYSTEM OF THE CHURCH OF ENGLAND. — A COMPLETE MISSION. —CONSECRATION OF BISHOP PATTESON.—"SAIL HO!"—ARRIVAL OF THE "AGNES."—ADIEU TO FIJI.

The Observatory, Levuka,
May 20, 1861.

SINCE my last letter to you *vid* Melbourne we have been living in the hourly expectation of the arrival of a vessel to carry us to Sydney, and as far as we can, we have made our preparations to leave the Islands on the shortest notice. For many reasons W. would be very glad to see a ship-of-war turn up. Ships-of-war, I may say, are the only courts of justice in the Pacific, and there are several cases here "awaiting circuit" which he would like to know were fairly brought before the judge—the gallant captain in command. Since the "hurricane" season has passed, the weather has been very enjoyable. We often say what a charming climate might be found in Fiji, if one could fix

one's residence some little way up among the hills. There is even a perceptible difference between the temperature of our house and of those on the beach below. The natives themselves are quite aware of this, for when Mr. Binner was building his house, which is only fifty feet above ours, they told him he would be killed with the cold. In the present state of the Islands it would, of course, be impossible to live at any considerable distance from the coast, on account of the difficulty of getting supplies of any kind. There are no beasts of burden on the Islands except some seven or eight horses belonging to the missionaries; and as there are no roads, these animals are of very little use; indeed, half of them have been turned loose at the abandoned Mission station of Mbua.

The only domestic animals the Fijians possessed on the discovery of their islands, were pigs and poultry. The former, named by them *vuaka*, had probably been introduced into the South Seas by some of the earlier Spanish explorers, of whose doings we have such scanty records. The dog (*koli*, probably from the name of the first ship-dog brought to the Islands,) and the cat (*pussi*) have been recently introduced, and as yet are comparatively rare. The natives occasionally eat the latter, but not the former. There are perhaps altogether in Fiji a dozen head of cattle, belonging chiefly to the missionaries. The native name for them is *pulumokou*, a grotesque corruption of the words *bull and a cow*. It sounds particularly odd when read out of the Scriptures at the native Services, as in the verse, "Which of you shall have an ass or an ox," &c. Goats (*koti*) are more numerous, and are not confined to the missionaries, a few of the white men having some. The natives have a singular aversion to milk, which they will not drink on any account—a taste or rather distaste that the missionaries (with their few cows) do not particularly lament. They are

perfectly ignorant of the management of cattle, and dislike to have anything to do with them. It would make you laugh to see one of them trying to milk a cow.

I told you how we indulged in the rare luxury of a leg of mutton on Christmas Day, and rare I may call it, as we have not tasted mutton since. Sheep (*sipi*) do very well in Fiji, but as yet only exist in very small numbers. Since my last letter, a small vessel which came down to the Islands from Melbourne has gone to Norfolk Island to fetch a cargo of sheep; so that in time we may hope to hear of Fiji being a wool-producing country. Norfolk Island, you are aware, has been given over by our Government to the exclusive use of the "Pitcairn Islanders," whose own little island had become too small for their increasing numbers. On entering their new home they were supplied abundantly with sheep, cattle, seeds, and everything necessary for their subsistence; and the sheep have since increased so rapidly that the islanders can afford to part with considerable numbers of them.

This singularly blameless community might not inaptly be compared to the Israelites taking possession of the land of Canaan after the heathen had been driven out; for not only did they come to an island much larger and more fruitful than their own, and enjoying a most delicious climate, but they found vacant and ready for their use the well-built houses and cottages, which, with their gardens, had belonged to the former convict establishment. How naturally this brings to mind the beautiful lines in "The Christian Year:"—

"It was a fearful joy, I ween,
To trace the Heathen's toil,
The limpid wells, the orchards green,
Left ready for the spoil,
The household stores untouch'd, the roses bright
Wreathed o'er the cottage walls in garlands of delight."

Notwithstanding the excellent character that the "Pitcairn Islanders" deservedly bear, the natural indolence of their Tahitian blood, being no longer counteracted by the absolute necessity to labour, has begun to cause disappointment to their friends. Bishop Selwyn, who has several times visited Norfolk Island, was very anxious, partly with a view to give its inhabitants something to occupy and interest them out of their own narrow sphere, to establish there a residence for his Melanesian scholars. An experiment which, however, he was prevented from carrying out, by the very strict orders of the Home Government, on the first settlement of the "Pitcairners" on Norfolk Island, that no strangers should be permitted to live among them. Their pastor and governor, the worthy Mr. Nobbs, having heard of our being in these seas, has recently sent us an invitation to pay him a visit should we happen to be in the neighbourhood of his island.

You will doubtless like to hear something more in particular about the missionary operations in Fiji—a part of the great work of evangelization which is gradually being extended, by the agents of various Societies, throughout many of the different Groups of the South Sea Islands. As a general rule, these Societies refrain from intruding on each other's labours; the only exception in this respect is made by the Roman Catholics, who in some instances seem to think it more commendable to draw away converts from other communities than to reclaim the heathen.

I mentioned in a former letter that the Wesleyan missionaries had established themselves some five-and-thirty years ago, in the Friendly or Tonga Islands; whence, a few years later, they boldly made an entrance into the larger Group of Fiji. In both places they have been very successful; the whole of the inhabitants of Tonga, 20,000 in number, and

about 60,000, or one-third of the population of Fiji, being now professing Christians.

The missionaries in Fiji confine their efforts almost entirely to imparting religious instruction, making little or no attempt to teach the arts of civilized life. They have neither fields, nor gardens properly so called, and their houses formerly were, and the greater number still are, only native dwellings of a better description. It must be remembered that the teaching of the mechanical arts involves a very considerable expense, and if religious and industrial education cannot be combined, the former should undoubtedly have the precedence. It is natural, too, where subscribers to Mission Societies are so expectant of highly-coloured reports, and so clamorous for a yearly tale of converts, that the missionaries should rather direct their efforts to collect recruits than to train soldiers.

In insisting that all its missionaries should be married, the Wesleyan Society has, it appears to us, not acted wisely; for this rule not only occasionally leads to hastily-formed and unsuitable unions, but adds an extra burden of care and anxiety to the sufficiently heavy duties of the missionary; to say nothing of the additional expense which is thereby incurred. Doubtless the example of a Christian household is not without a wholesome influence on the minds of the natives; but why not also leave room for a few devoted men and women who would be willing for a season to forego the pleasures and comforts of home-life, and give themselves entirely to the work of evangelization? The missionary's wife cannot, either, take any considerable share in the labours of her husband, as her time is of necessity chiefly spent in household matters, and in the care and training of her children, who, from the time that they begin to understand the native language, (which they do before they can speak English,) durst not be left with the half-reclaimed domestics

without imbibing much that is extremely hurtful to their tender minds.

There is a wonderful difference between the outward appearance of the Christian natives and that of their still heathen brethren; the clothing (little as it is) and the absence of the fantastic and horrible adornments of savage life have probably much to do with this, but there is also a visible improvement in the expression of their countenances, and in particular, you miss the wild rolling eye of the regular heathen. At the same time it appears to us that these converts presume a good deal on their profession of Christianity, and are not a little forward and self-sufficient—defects which seem to be principally due to the introduction among them of the office of local preacher, which tends to foster vanity in ignorant minds: indeed, we cannot help thinking that the love-feasts, class-meetings, and similar parts of the Wesleyan system, all act in the same direction.

In spite of these drawbacks, we are nevertheless of opinion, that of all the Nonconformist Societies with whose Missions we are acquainted, the Wesleyan Methodist Society has done most good. It possesses an excellent code of discipline, great *esprit-de-corps*, and a general uniformity in the details of its instruction and management. In these respects it contrasts very favourably with the Independents as represented by the London Missionary Society, whose agents not only in the same group, but even on the very same island, may be inculcating different observances.

But while giving all due honour and credit to other religious bodies, the conviction has been deeply impressed on our minds that in nothing more decidedly than in missionary work does the Church of England shew her superiority. When we speak of a Church Mission, however, we mean, not a few scattered clergymen doing a little good here and there, under the direction of a committee separated from them by

half the globe,—but a Mission complete, with a bishop at its head. The presence of a bishop, independently of its necessity in a religious point of view, for the administration of the rites peculiar to the office, possesses the greatest advantages in giving unity and direction to the labours of the missionaries, in providing for their employment according to their several qualifications, and in admitting of the ready introduction of such changes as new circumstances may require. One great cause why people do not subscribe more liberally to Missions is perhaps to be found in a sort of feeling that the money given is not usefully expended, and that they do not exactly know where it goes. Again, the cost of Missions must generally be great, and many expenses which local necessities render absolutely indispensable will appear extravagant in the eyes of subscribers at home. Now all this mistrust is removed by a Mission having at its head a man of eminence and tried judgment, who is responsible for its entire management. A further and noticeable advantage in a complete episcopal mission is its stability. A native See, once formed, is for ever in communion and fellowship with the Church of England throughout the world; while the Dissenting Societies may sink as rapidly as they have risen, and then their missionaries being withdrawn, their converts will either relapse into their former heathenism or become very degenerate Christians.

To the South Sea islanders the presence of a bishop would be specially acceptable, as they can hardly conceive of any kind of rule without a chief at its head.

We are very glad to learn from some recent newspapers from New Zealand that the difficulties raised against the appointment of Mr. Patteson as Missionary Bishop of Melanesia have been overcome, and that he has been duly consecrated at Auckland. Thus this most promising Mission is now complete, and, if the life of Bishop Patteson be spared,

it will doubtless in a few years amply confirm by its success the soundness of the principles upon which it is founded[a].

May 26th.—Sail ho! At last a vessel bound for Sydney is lying in the harbour. It is the long-expected "Agnes," from Tonga. The great labour of packing up is now nearly over. We have filled half-a-dozen boxes with curiosities, such as clubs, spears, shells, &c., which we only wish were once safe in your hands. The "Agnes," I am sorry to say, bears a very indifferent character for sailing, still we hope to arrive at Sydney in time to send our letters by the mail which leaves on the 22nd of June. We often fear that you will be very anxious at not hearing from us; but in this respect how much better off than ourselves you have been, for it is nearly ten months since the date of your last letter. To-morrow morning we bid our friends adieu, and before the next evening we shall probably have looked for the last time upon what will long linger among our pleasantest recollections—the bright and beautiful scenery of the Fiji Islands.

S. M. S.

[a] For a notice of the Melanesian Mission, see Appendix.

Letter xviii.

TELEGRAPHIC MESSAGE.

Sydney,
June 23, 1861.

WE are just arrived from Fiji—all well—too late for the mail.

W. J. S.

Letter xix.

DEPARTURE FROM FIJI.—UNEVENTFUL PASSAGE.—SIGHT THE COAST OF AUSTRALIA.—HEAD WIND.—SIGNAL UNHEEDED BY THE P. AND O. STEAMER.—COURTESY OF THE "WANGA-WANGA" STEAMER.—ARRIVAL IN SYDNEY.—TELEGRAM.—NOTHING TO WEAR.—BELGIAN COMMISSIONERS IN SEARCH OF GROUP.—ENGAGE PASSAGE IN THE "ELECTRA" FOR SAN FRANCISCO.

Sydney,
July 10, 1861.

OUR last letter, short as it was, will be perhaps the most satisfactory you have yet received from us, as it will be the first to break a six months' silence, and will convey the news of our safe return to Sydney.

We left the Fiji Islands on the 27th of May, and had a tedious and uneventful passage up to Sydney. Norfolk Island lay in our track, and had we sighted it, the captain promised to touch, and let us spend a day on shore: but the wind carried us some sixty miles to the west of it, and we did not see it. On the morning of the 19th we sighted the coast of Australia, and, on getting observations, discovered we were to the south of Port Jackson, and about fifty miles from it. The wind was blowing very fresh, and right off the land,

towards which we had now to beat as best we could. We knew that the mail for England would leave Sydney on the 22nd, and we only required a slight change of wind to arrive in time to send our letters by it. During the 20th and 21st we continued, however, wearily beating up and down in front of the Sydney Heads, which we approached very slowly, the wind still blowing most obstinately straight off the shore. The morning of the 22nd found us about three miles from the entrance of the harbour, but now the wind had failed us almost entirely, what little there was being contrary to us. As the day wore on, it became only too certain that we should not get up to Sydney before the English mail-packet left. About 3 o'clock we saw her coming out of the Heads, and as W. was very anxious not to lose another month in forwarding his Report to the Duke of Newcastle, we hoisted the signal "Despatches on board," and lowering the boat, got as near as we could into the track of the steamer. Our signal, however, was quite unheeded, and she passed us by, without taking the slightest notice of us. This was provoking, but fortunately the captain remembered that the colonial steamer "Wanga-wanga" from Sydney to Melbourne would leave about an hour after the mail, and would probably reach Melbourne before her. W. therefore enclosed his despatches under cover to the Admiralty Agent on board the mail-steamer, and as soon as the "Wanga-wanga" appeared, we hoisted our signal again, and the mate and a couple of hands got into the boat, taking with them the ship's union-jack made fast to a long pole. With this in one hand and the tiller in the other, the zealous mate steered right for the steamer, while we anxiously looked over the ship's side to watch the result. To our great satisfaction, as the "Wanga-wanga" neared the little boat, we saw her let off steam; instantly the former ran alongside, the mate handed the packet on board, the boat dropped astern, and the steamer

was on her way, in much less time than this has taken to tell you. We afterwards learned by telegraph that the packet had been duly put on board the mail-steamer at Melbourne. As W. considered he should adhere strictly to "despatches" in requesting the steamer to take charge of his packet, we did not put into it any private letters: you will, therefore, receive my last letter from Fiji by the same mail that carries this. During the night we passed through the Heads, and early the following morning were moored alongside the wharf at Sydney.

On landing, we drove at once to ——, our good friends who had most kindly pressed us to stay with them if we ever returned to Sydney. Great was their surprise when we walked in, for they had quite given us up, thinking we must have gone back to England by some other route. Learning that there was yet time to send a telegraphic message to Melbourne before the mail-steamer left, we gladly availed ourselves of the opportunity, to save you another month's anxiety about us.

Our first business was to replenish our wardrobes, for although we had not been quite so far reduced as to adopt the prevailing fashion in Fiji, still we might truly say that we had "nothing to wear." This, and the preparations for another long sea-voyage, left us little time for sight-seeing, even if we had not on our previous visit pretty well *done* the lions of Sydney and its neighbourhood.

The South Sea islands appear to be rising at present into favour in Europe. By the last mail two Commissioners arrived here, sent out by the King of the Belgians to make enquiry about a group where a Belgian Colony might be established. They are to set out on their explorations in a few days, with what success we shall be curious to learn.

Our short rest here is now over. Under the hospitable treatment of our kind friends, I have already wonderfully

recovered from the bodily wear and tear of a trip to Fiji. We have taken a passage in a fine sailing-vessel, the "Electra," for San Francisco, as the readiest way of getting to Panama, W. wishing to make some enquiries regarding the Panama route between England and Australia. From San Francisco to Panama there is, we hear, constant communication by means of steamers.

The "Electra" has accommodation for twenty cabin passengers, and as we happen to be the only ones on this occasion, we shall have ample room. We were sadly cramped on board the "Agnes," coming from Fiji. What they were pleased to call the state-room, in which we dined, was exactly six feet square, and our cabin about a third less. Such as it was, the captain's wife had very kindly given it up to me, and accommodated herself in a very uncomfortable berth off the state-room. Cockroaches abounded on all sides: I believe they are the inseparable attendants of that anything but fragrant cargo, cocoa-nut oil. You can fancy then what a charming contrast to all this the "Electra" is. We go on board this evening, and shall probably sail at daylight to-morrow morning.

S. M. S.

Letter xx.

SAILING IN THE TRADES.—COURSE FROM SYDNEY.—REMEDY AGAINST SEA-SICKNESS.—OUR SHIP'S COMPANY.—PUSS:—"TOBY."—THE STEWARD.—BECALMED IN A FOG.—DANGERS OF OUR POSITION.—A LAND BREEZE COMES TO OUR HELP.—THE FARALLONES ISLANDS.—THE GOLDEN GATE.—SAN FRANCISCO.—APPEARANCE OF THE TOWN.—EMBARK FOR PANAMA.

Ship "Electra,"
August 15, 1861.

THIS day we are crossing the Line for the second time. We are now enjoying the perfection of travelling—that is, rapid motion without noise, dust, or heat. Our fine vessel is gliding swiftly through a deep-blue sea, which is ruffled and sparkling all over as the crests of its innumerable waves rise and fall in the pleasant sunshine: now and then a flock of flying-fish will burst from beneath our bow, their silver bodies flashing in the bright light, and make the air glad with their brilliant motion; while at intervals a momentary fountain will mark the play-ground of some monster of the deep. A cloudless sky and a most delicious breeze complete the charms of sailing in the trade-winds.

You are not to suppose, however, that we have been enjoying this state of things ever since we left Sydney; on leaving that port we sailed for three weeks directly east,

sighting the northern extremity of New Zealand, and continuing almost in a straight line until near Pitcairn Island, when we turned up due north, sighting Henderson's Island. Here we entered the tropics, caught the Trades, and sea-life began to be enjoyable, even to *me*. From Sydney until very near Pitcairn (a period of four weeks) we had a succession of strong, but favourable, westerly winds. Twice they rose into gales, when we had to run under close-reefed canvas, and shipped tremendous seas, reminding us, though nothing like as bad, of our first experience in the "Pegasus." All the rough part of our voyage, however, seems now forgotten in the enjoyment of the Trades. I am very glad that we have come by this route instead of returning by the mail-steamer from Sydney. In that case I should hardly have had any agreeable recollections of the sea. I have suffered much less from sea-sickness this time than on any other occasion: this I attribute chiefly to the use of a swinging-cot, and frequent, though moderate, doses of champagne. We had heard previously that the latter was a good remedy, and I can now say from experience that it is. Nothing, at least with me, will entirely overcome the enemy, but the above antidote will frequently subdue it for the time, and by a speedy retreat to the swinging-cot a drawn battle may be gained.

August 19*th*. We are all in the daldrums to-day, from the captain down to "Toby" the little dog. "What's the matter now?" you will say to yourself, for I am sure you will never guess that this means that we are passing from one trade wind to another; that is, we have lost our south-east trade-wind, and have not caught our friend from the north-east yet. The interval is sometimes more elegantly styled "The Variables," but I like the other name best; it seems to express the state of the weather more completely;

it is like a sulky young lady who does not know her own mind, but is determined at all events to have a good cry, and make herself as disagreeable as possible.

The rain is too heavy to allow of going on deck, so I must sit and write below. I have not told you anything yet about our ship's company. W. and myself are the only cabin passengers, consequently we have abundance of room; there are four cabins at our disposal, besides the use of the large airy saloon. Our party at meal-times consists of the captain, the first officer, our two selves, and a beautiful black, or rather dark chesnut-coloured cat which sits up beside us. It is very well behaved, never mews, but only fastens its large green eyes wistfully on our faces as we carry some tempting morsel to our mouths, and when that mute appeal fails, it gives one a gentle pat on the hand, with just the faintest indication that there *are* claws beneath those velvet cushions.

Now for "Toby,"—a very handsome little terrier, quite a pup, but of a most precocious disposition. He is at once the plaything and the bother of the whole ship, and a constant worry to poor puss. On deck he is *at* everything; now barking at the ducks in their coops, and mischievously snapping at their heads as they put them out to feed; now stealing the chickens' food, now biting at our feet, and catching my dress, and the next moment scampering round the poop with a tin porringer in his mouth.

There are a few steerage passengers, but we see very little of them except on Sundays, when W. reads the Morning Service for the captain.

Our fare is excellent. The steward was formerly a confectioner, and his acquirements tell upon the bread and other good things—and they, in their turn, are beginning to tell on W. and me, for we are both really getting fat. We could afford something in this way, for at Fiji, between the heat of the climate and distaste to the food, we had become "small

by degrees," if not "beautifully less." No sooner had we reached Sydney, however, than a wonderful change took place; what with the cold bracing air (it was the winter season) and the variety of food, I got such an appetite that (I confess to you) I used to eat with my eyes as well as with my mouth.

September 13*th*. Here we are, still at sea! And, moreover, without a very clear notion of where we are. That we are not many miles from port is certain, but for the last two days we have been either becalmed, or groping about in a thick fog: becalmed in a fog is not a pleasant position at sea at any time, but near land it is very dangerous. Yesterday at noon we sounded, and found forty fathoms of water. After dinner W. and I went on deck—not to sit and read, as usual, but to walk about to keep ourselves warm. We could not see further than a quarter of a mile all round the ship: we were apparently motionless. There was scarcely a sound to be heard except from the wild ducks which were feeding in flocks around us. We amused ourselves watching them, and the innumerable jelly-fish that were floating silently by: two pelicans presently joined the wild ducks, and now and then we could hear the spout of a neighbouring whale in the fog. The Captain was also pacing the deck, looking anxious, and listening to the sound of breakers on the distant shore as he supposed, when something attracted his attention to a fishing-line which had been thrown overboard. He laid hold of it, and discovering it had got foul at the bottom, at once ordered a man to "heave the lead." It fell short at eleven fathoms. This took the captain completely by surprise; we must have been drifting with a current, and were probably not more than a mile from the headland of Cape Los Reyes. "Get the anchor ready" was the next order, and after waiting a little while in vain for

a favourable breeze, or rather breath of wind, which was just raising our flapping sails, the command to "Let go the anchor" was answered by the rattle of the ponderous chain over the ship's side. The fog became denser, and I went below, when the captain told W. to get his papers together to be ready for a start in the boats in case it came on to blow from the north-west, as in that extremity we should probably have to abandon the ship. W. did so, of course, and the captain actually had provisions of bread and water stowed away in bags and jars to take in the boats. Happily, at 10 o'clock at night, a light breeze came off the shore, and our good captain lost not a moment in getting the anchor up again, and making for the open sea. W. never said a word to me about this possible danger until the land breeze set in; at which I was rather indignant, for I have been with him in much greater visible dangers without betraying, at least, noisy fear.

POSTSCRIPT.

San Francisco, Sept. 20th.

I ADD a few lines to tell you of our safe arrival at San Francisco. On the 15th at noon we were about twenty miles to the north-west of the Farallones Islands, on the largest of which is the lighthouse. The clouds had risen, and the day was bright and warm, a very pleasant change from the damp fog of the previous days. The Farallones looked very pretty with their sharp white peaks shooting up out of the blue water. During the night the captain had some rockets fired as a signal for a pilot, who came on board early the next morning. He brought some newspapers with him, and we then heard to our surprise of the secession of some of the American States, and that both sides had large armies in the field.

The entrance into the bay of San Francisco is called the Golden Gate. As we got into the passage the wind freshened, and the view over the extensive bay, with its lines of distant hills, was very beautiful. We were recommended to go to the "Oriental" as the best hotel here. We have found it very comfortable, and the charges moderate, at least for San Francisco, where everything is so enormously dear. The town itself, which is built on sandhills, is a wonderful place for its age, but a restless unquiet spot I should think to live in. Here and there you see blocks of handsome houses, and the spaces between them occupied with dingy-looking shanties. The streets are laid out at right angles to each other, and are sadly deficient in foot-paths. There are several showy shops, and a really fine covered market, in which we saw some magnificent salmon, and cages full of Californian quails,—very pretty birds, with graceful topknots.

The State of California has been called upon to furnish six regiments for the Federal government, and recruiting is busily going on. There is said to be a very considerable minority in California in favour of the seceding States.

Lady Franklin, who arrived here a short time ago from the Sandwich Islands, is now making a tour of California. The chief sights, we learn, are the mines, the mammoth trees, the Geysers, and the Great Falls, but unfortunately we shall not have time to visit any of these. We have made some little excursions in the immediate neighbourhood of the town, where there is not anything really worth seeing.

To-morrow morning we embark in the "Sonora" for Panama.

S. M. S.

END OF LETTERS.

Appendix.

APPENDIX.

Instructions addressed to Colonel Smythe, Royal Artillery, by his Grace the Duke of Newcastle, K.G.

"*Downing-street, December* 23, 1859.

"Sir,

"You are aware that you have been selected by me for the delicate and important duty of reporting whether it would be expedient that Her Majesty's Government should accept an offer which has been made, to cede to Her Majesty the sovereignty over the Fiji Islands, in the Pacific Ocean.

"2. It will be requisite that you should state in full both the advantages and the disadvantages which, in your view, would attend such acceptance, and that you should also advise on what terms and in what manner the acquisition, if decided on, had better be effected.

"3. In order to make the necessary inquiries, you will repair to the Islands without delay, for which purpose Her Majesty's Government will cause you to be furnished with every facility. I have entrusted to you this commission, confiding in your power to bring to it the requisite knowledge, discretion, and resolution to report, without regard to any preconceived wishes or opinions, the result of your own investigations.

"4. The Fiji Group in the Pacific consists, according to a description furnished by the Hydrographer to the Admiralty, of some 200 islands, islets, and rocks, lying between latitude 15½° and 19½° south, at about 1,900 miles N.E. of Sydney, and 1,200 miles north of Auckland, near to the north end of New Zealand. The two

largest islands may be about 300 miles in circumference; 65 of the islets are said to be inhabited, and the whole population of the Group has been estimated at 200,000.

"5. The chief, Thakombau, is said, by Mr. Pritchard, Her Majesty's Consul in the Fijis, to be the recognised king of these islands, and his people are stated by the same authority to be prepared willingly to acquiesce in the cession which he proposes to make to this country.

"6. The conditions on which this chief offers to transfer the sovereignty over the Islands to Her Majesty are the following, that he, Thakombau, should retain the title and rank of Tui Viti, or King of the Fijis, in so far as the aboriginal population is concerned; that Her Majesty should pay for him the sum of 45,000 dollars, demanded of him by the Government of the United States, and that in consideration of such payment not less than 200,000 acres of land shall be made over and conveyed to Her Majesty by him, Thakombau.

"7. This may be the proper place to mention to you that a communication has been addressed to Sir William Denison, Governor of New South Wales, by an American merchant named J. W. Williams, residing in that colony, alleging that he has for several years been in possession of the sovereignty and domain of the island of Namuka, in the Fiji Group. Notice has also been given by the Government of the United States to Her Majesty's Minister in that country, that some American citizens claim the ownership of large tracts of land in these Islands. You will be put in possession, separately, of the particulars of these communications.

"8. I proceed to mention a few particulars of such information respecting these Islands and their inhabitants, as has reached Her Majesty's Government or is attainable to the public.

"9. The people of the Fijis are said to be of large stature, and are described as being among the fiercest and most powerful inhabitants of the South Sea Islands. Cannibalism has prevailed amongst them to an extent scarcely equalled, perhaps, in any other community of which we have authentic knowledge. But that this practice has greatly abated of late years under European influence is confidently asserted, and the correctness of the assertion you will have ample means to investigate. Polygamy is also largely practised

amongst their chiefs, and it is added that the practices followed on the death of chiefs, such as the murder of wives and dependents, are or have been of a very fearful character. On the other hand, it is reported that this savage people possess in rather a high degree those corresponding qualities which may be turned to good. They are said to be not only strong and active, but of a more energetic disposition than is common among South Sea Islanders, and with more disposition as well as more capacity for labour.

"10. The Missionaries, who have been for many years established in the Islands, chiefly, as I am informed, of the Wesleyan persuasion, have contended against the evil practices of the people with their usual courage and devotion; and it is satisfactory to know that their efforts have been successful to a far greater degree than many would have expected. Mr. Pritchard states that one-third of the population has embraced Christianity, while he estimates that nearly an equal number have renounced their heathenism, but without as yet definitely attaching themselves to the Christian congregation.

"11. The services of these Missionaries cannot be too highly appreciated; they have brought the truths of religion within the reach of this wild and distant people, they have abated inhuman customs of very inveterate power, and they have, in addition, secured an amount of safety and freedom previously unknown for the Europeans who traffic or settle amongst these Islands: these are benefits which all must acknowledge, and which Her Majesty's Government, who have it in contemplation to avail themselves so largely for the advantage of the public of the results of the labours of these devoted men, are especially bound to acknowledge; but I must caution you not to suffer your sympathy with the Missionaries, or your admiration of their achievements, to affect your judgment upon the questions of policy into which you are commissioned to inquire; these must be treated as wholly distinct. Her Majesty's Government must continue to entrust the propagation of the Gospel in the distant parts of the earth, as their predecessors have entrusted it, to the piety and zeal of individuals. The hope of the conversion of a people to Christianity, however specious, must not be made a reason for increasing the British dominions. The question, there-

fore, whether or not the Fijis ought to be added to the numerous Colonial Possessions of this country must be determined by the same motives of ordinary expediency which direct the general national policy.

"12. The principal reasons of this class which have been urged for accepting the sovereignty of the Fiji Islands are these:—1st, that they may prove a useful station for any mail-steamers running between Panama and Sydney; 2nd, that they may afford a supply of cotton; and 3rd, and in close connection with the first reason, that their possession is important to the national power and security in the Pacific Ocean. On these heads I shall make a few remarks, not with the view of forestalling your judgment, but in order to guide your mind to some of the topics which have to be weighed in arriving at a conclusion.

"13. The Fijis are said by some to be situated too far to the eastward to form a central position in crossing the Pacific; how far this may practically be the case those who navigate that ocean can best inform you. If they were to be used for this purpose it would be requisite to consider both whether the anchorages are good and whether they are sufficiently accessible.

"14. It would be necessary, also, to ascertain whether the intricacies of navigation among these Islands (which would appear from the works of Admiral Erskine, of the British Navy, and of Commodore Wilkes, of the United States Navy, to be considerable) are such as to present serious obstacles to their use by the rapid mail steamers now required, whose transit must be subject to as little delay as possible by day or night. You will also have to inquire whether if a line of steamers should ever be established from Panama to Australia, the Fiji Islands or Auckland would be the more natural and convenient point to be touched at on the way.

"15. Secondly, with regard to the supply of cotton. There is no question of the present day affecting the use to be made of our Foreign Possessions for encouraging and supporting the industry of our country, in which the community in general feel so great an interest as this. To add to the fields from whence that supply is now derived is one of the highest economical objects to which Her Majesty's Government can apply themselves. Any indication

of such a field is to be carefully followed up. To this branch of the subject, therefore, you will devote your especial and most solicitous attention. There seems to be no doubt that the Fiji Islands produce a good specimen of the cotton plant; there is every reason to suppose that their climate is highly favourable to its development. But these are by no means the only considerations which the subject embraces. The West African coast, the new colony of Queensland in Australia, Natal, and other dependencies of the Crown, have been at various times pointed out, as regions in which the cultivation of cotton ought to be sedulously encouraged. But hitherto no results of importance have been obtained, partly from the novelty of the undertaking, partly from the want of continuous labour, partly from other reasons into which it is not necessary now to enter.

"16. You will therefore examine, not merely the capacities of the soil and climate of the Islands, but the condition of labour and social economy under which the cotton can now be raised, or may in future be raised. The number of the labouring class; their probable fitness and willingness for continuous labour; their circumstances, how far independent and open to the European hirer, and how far dependent on their chiefs; the mode in which adherence to agreement may best be procured from them, without that servile restraint which is as contrary to British policy as to expediency; their fitness for those parts of the process which require some amount of skill and attention; the amount of probability that regularity of production, which is so essential to commerce, may be counted on; all these are among the elements of the problem which your assistance is required in solving.

"17. These inquiries will be the more necessary since the acquisition of the Fijis will be something different from the occupation of new territories vacant for the use of European settlers. Although we have not full information regarding the native usage of property, yet it would appear from Mr. Pritchard's evidence that a kind of private ownership is recognised over almost all the soil, insomuch that the presumed sovereign has little land at his disposal. The utmost, it is said, which the king of the Group can offer to convey to the Crown of England, if the sovereignty over the Islands be accepted, is a tract of 200,000 acres, which would, of course, be

very inadequate for purposes of European settlement. But it remains to be ascertained how much of the soil, said to be owned by individual natives or native families, is in reality unoccupied, what right and what disposition the so-called owners of unoccupied land might have to part with it, to European settlers, or to the Crown, in trust for purposes of colonization; how far the settlement of Europeans, especially on scattered districts, among a people such as the natives of Fiji, might be advisable.

"18. Information on all these subjects is essential towards determining (if the acquisition is resolved on) whether the Islands will afford attraction to European settlers, or whether they will continue to be occupied by natives, and will merely require the development of native industry.

"19. There is another point which it is necessary that you should not overlook. Public opinion in England will never consent to the toleration in any British territory of any of those inhuman practices among the natives to which I have already referred. It will therefore be necessary to consider, with the care which so important a question demands, whether the local Government, if constituted, can at once interpose its authority, in aid of the efforts of the Missionaries, to suppress these practices.

"20. You will also have to consider what the first expenses of the Government are likely to be, especially if some display of force is requisite for the above purpose, and also for keeping order between Europeans and natives, and how soon, and in what manner, the local resources may be expected to afford a revenue for these and other purposes.

"21. The arguments in favour of occupying new sites as necessary to the national honour and security hardly come within the province of your inquiry, but you will be at liberty to make any remarks on this subject that may occur to you, or may be urged upon you by others.

"22. With these remarks I intrust to you the duties of your mission, confident, as I said at the outset, that you will fulfil them with the intelligence, fidelity, and firmness which it demands.

"I have, &c.,

"NEWCASTLE."

Letter from Sir Frederic Rogers, Bart., to E. Hammond, Esq.

"*Downing-street, September* 7, 1861.

"SIR,

"I am directed by the Duke of Newcastle to transmit to you, to be laid before Earl Russell, the copy of a letter from Colonel Smythe, together with his Report on the expediency of accepting, on the part of Her Majesty's Government, an offer which has been made to cede to Her Majesty the sovereignty over the Fiji Islands in the Pacific Ocean.

"The statements made by Colonel Smythe in his clear and interesting Report, together with other considerations suggested by the native war in which this country is now menaced in New Zealand, appear to his Grace to establish conclusively the impolicy of appropriating these Islands.

"His Grace is of opinion that any civilized Power who may make itself responsible for the government of the Fiji Islands must also be willing to incur a large and immediate expenditure, with the possibility before long of finding itself involved in native wars, and, possibly, disputes with other civilized countries. It would also appear very uncertain whether the welfare of the natives would not be better consulted by leaving their civilization to be effected by causes which are already in operation.

"I have, &c.,

"E. Hammond, Esq., &c." "FREDERIC ROGERS."

Colonel Smythe, Royal Artillery, to his Grace the Duke of Newcastle, K.G.

"*Fiji Islands, Pacific Ocean, May* 1, 1861.

"MY LORD DUKE,

"Having, in obedience to your Grace's commands, left England by the Australian mail-packet of January of last year, I reached Sydney on the 14th of March following. I immediately applied for a passage to the Fiji Islands to the Naval Commanding Officer. He stated in reply that the threatening posture of affairs in New

Zealand rendered it desirable to await further information from that colony before detaching a vessel of the squadron.

"Shortly after news reached Sydney of a collision having taken place between the Maories and Her Majesty's troops; and the whole of the naval force was in consequence ordered to assemble at New Zealand. As it was uncertain how long or to what extent the presence of the squadron might be required there, at the suggestion of the Commodore I proceeded from Sydney to Auckland, so as to be in readiness to embark for my final destination at the earliest moment.

"It was soon evident that the operations against the natives would be of a protracted nature, so, on being informed by the Commodore that he saw no prospect of being able to place a vessel at my disposal, I advertised for tenders for the charter of a small vessel to take me to the Fiji Islands, and to be employed there for a limited time if required. I finally engaged for this service the ketch 'Pegasus,' in which I left Auckland on the 13th of June, and reached Levuka, the principal port of the Fiji Group, on the 5th of July.

"After a short stay at Levuka to refit and to await the arrival of Mr. Pritchard, the British Consul, and Dr. Seemann, the botanist, who had gone on an excursion to a distant part of the Group, I started, accompanied by them, to visit in succession the principal chiefs and to examine the country.

"At the residence of each principal chief I held a public meeting, in general in the open air. Previous notice having been given of these meetings, they were usually largely attended. At them I explained the nature of my commission, and made enquiries regarding the cession, the existence of cotton, the sale of land to whites, the extent of the territories of the tribe, &c., inviting questions in return and pressing on the chiefs and people the advantages of peace and industry, and especially the cultivation of cotton.

"The satisfactory reception which I everywhere met with I attribute, in a great measure, to the favourable impression of England and its Government made upon the minds of the natives by the conduct of the missionaries. From them I received most ready and efficient assistance in the prosecution of my enquiry; they acted

as my interpreters at those places where they resided, and their chairman, the Rev. Joseph Waterhouse, accompanied me round the coast of the two large islands, Viti-levu and Vanua-levu.

"The accompanying chart of the Fiji Group, upon which I have marked my track, will shew the route which I pursued. Dr. Seemann, fearful of missing an opportunity of returning to Sydney by a vessel expected to call at Levuka on her way through the Group, left me at Namusi, and Mr. Pritchard turned back at the next station, Nandronga.

"Having completed the examination of middle and western Fiji, I returned to Levuka on the 22nd of September, and a few days after sailed for the windward islands of the Group, from which I got back to Levuka on the 26th of October. Perceiving that I should be detained some time in the preparation of my Report, and having ascertained I could reach any part of the Group yet unvisited by me in one of the small island schooners, I here discharged the 'Pegasus,' trusting to some opportunity of getting away from the Islands on the completion of my enquiry.

"In several important points I have found the information furnished by Mr. Pritchard to Her Majesty's Government and embodied in my instructions incorrect. Thakombau (the Vunivalu of Mbau) has no claim to the title of King of Fiji. There is, in fact, no such title. He is only one, although probably the most influential, of the numerous independent chiefs of Fiji, and has consequently no power to cede the sovereignty of the entire Group to Her Majesty. He is of an ambitious disposition, and his object seems to be, through the assistance of England, to become the ruler of Fiji, and to be protected at the same time from France and the United States of America, of both which Powers he has great apprehensions. He is most desirous to get quit of the claims of the government of the latter country, for which the United States officers, for their own convenience, have made him responsible, although the amount of the claims has been apportioned by them among several tribes. He could not convey to Her Majesty 200,000 acres of land as consideration for the payment of these claims for him, as he does not possess them, nor does he acknowledge to have offered more than his consent that lands to this extent might be acquired by Her

Majesty's Government for public purposes in Fiji. Although, in offering to cede the sovereignty of the Islands, Thakombau offered what was not his to bestow, the cession may be considered valid as being acquiesced in by the other chiefs.

"The claim of the sum of 45,000 dollars made on the chiefs of a part of Fiji by the Government of the United States of America rests upon an award of Commander Boutwell of the United States Navy, in 1855. This officer, then in command of the United States ship 'John Adams,' was directed by his Government to enquire into certain complaints of loss and damage said to have been inflicted by the natives on citizens of the United States. His original award was 30,000 dollars, which he afterwards increased to 45,000 dollars, on account, he said, of the interference of the English missionaries. In his decisions he appears to have been entirely influenced by the representations of the United States Consul, J. B. Williams, (since deceased,) who was himself the largest claimant; and whose claim, originally 5,000 dollars, was finally set down at 18,331 dollars.

"The native chiefs have always protested against the justice of Commander Boutwell's award. They have as yet only paid a very few dollars of it.

"The so-called interference of the English missionaries was simply an attempt by them to obtain a fair investigation, and in no way to screen the guilty parties.

"From all I can learn, one-third of the sum demanded by the United States Government would be amply sufficient both as compensation for the loss of property and as a fine.

"With these preliminary statements I lay before your Grace my Report on the subjects embraced by the enquiry which your Grace did me the honour to intrust to me.

"I have, &c.,

"W. J. Smythe,

"Colonel, Royal Artillery."

"His Grace the Duke of Newcastle, K.G., &c."

"REPORT.

"The Fiji Group of islands is situated in the Pacific Ocean between the meridians of 176° east and 178° west longitude, and between the parallels of 15° and 20° south latitude. It is composed of about 200 islands and islets, of which less than one-half is inhabited. Two of the islands (Viti-levu and Vanua-levu) are of unusual size for the Pacific Ocean, having each a circumference of 250 miles. The islands rise, in general, abruptly from the sea, and present in their bold and irregular outlines the peculiar characters of the volcanic formation to which they belong. With the exception of some tracts on the two larger islands, but little level land is anywhere to be seen. Almost every island is surrounded by a coral reef, either fringing the shore, or separated from it by a channel more or less narrow.

"The inhabitants belong to the darker of the two great Polynesian races, but living on the confines of the lighter-coloured race, have received from it some admixture. One language, with some varieties of dialect, prevails throughout the Group. The population is estimated at 200,000, of whom 60,000 are numbered as Christian converts.

"The men are generally above the middle height, robust, and well built. Their principal occupation is the cultivation of their yam and ndalo plots, which affords periodical but easy employment; sailing in their canoes, fishing, and frequently fighting.

"The chief articles of food are yams, ndalo, fish, and cocoa-nuts, bread-fruit, bananas, and other fruits, the spontaneous productions of the soil.

"Their clothing is extremely scanty, consisting of a narrow strip of cloth, or rather paper prepared from the bark of the paper-mulberry.

"Their houses are constructed of reeds and grass on a frame-work of poles. The floor is the natural soil covered with fern-leaves and mats; in the middle is a sunken hearth, the smoke from which escapes through the walls and roof. Apertures for light other than the doorways are very rare. The houses are never isolated, but

are crowded together in towns, or *koros*, which are frequently surrounded by a ditch and an earthen mound. The natives have raised no permanent structures. Although the coral reefs present an inexhaustible supply of lime, and they have discovered the art of burning it, they make no use of it except as paint and to plaster their hair with.

"There are no beasts of burden or draught, and consequently no roads. The usual mode of moving about and of carriage is by canoes.

"The only mechanics among them are the carpenters, or canoe-builders, who form an hereditary caste. The women in a few favourable localities manufacture a rude kind of pottery.

"There are in the Group probably not less than forty independent tribes, twelve of which, from their superior influence, may be considered as virtually to govern it. The names of these are—Mbau, Rewa, Navua, Nandrónga, Vunda, Mba, Ragiragi, and Viwa, round the coast of the largest island (Viti-levu); Mbua, Mathuata, and Thakaundrove, on the other large island (Vanua-levu); and Lakemba, among the windward islands.

"The rule of the chiefs is absolutely despotic; the lives and goods, and to some extent the lands of their people, are at their mercy. The number of chiefs is very great, almost every *koro* has one or more. They differ greatly in rank and influence. In many instances there are two great chiefs at the same place, as at Mbau. Here one of these is called 'Rokotuembau,' or 'Great Chief of Mbau,' and the other 'Na Vu-ni-valu,' or the 'root of war.' They are both consecrated to their office. At Mbau, the 'Vu-ni-valu' is the principal personage; but in other places, where similar titles exist, the 'Vu-ni-valu,' although charged with special duties in the conduct of war, has but little power.

"South-eastward of Fiji, at a distance of 250 miles, lie the Friendly or Tonga Islands. The inhabitants belong to the lighter-coloured Polynesian race. They have long had intercourse with the nearer islands of Fiji, attracted by the fine timber for canoes which they afford. Canoes are built on the spot where the material is found; the construction of a large one occupies several years.

"In 1822, the English Wesleyan Methodist Society commenced a mission in Tonga, which led at a later period to the introduction of Christianity into Fiji. This event took place in 1835, when two missionaries from Tonga landed at Lakemba, the principal of the eastern islands, and where many Tongans were located. The success of these missionaries was so encouraging that their Society gradually added to their number, and eventually formed the Fiji Group into a separate Missionary District.

"The number of Tongans in Fiji fluctuates considerably, but may be taken at an average at from 300 to 400. Of late years they have taken an active part in Fijian wars, sometimes helping one chief, sometimes another, and invariably with success. They are distinguished by daring, coupled with unity and discipline,—qualities in which the Fijians are most wretchedly deficient. They possess strong feelings of nationality, and own ready obedience to their chief Maafu, a near relative to the King of Tonga. Native agency is largely employed by the missionaries in Fiji, and many of the most efficient teachers are Tongans. In cases where Tongan teachers have been ill-treated by the heathen natives, Maafu has interfered as the protector of his countrymen. In this manner, while extending his own influence, he has rendered safer the position of the native teachers.

"The presence of the Tongans in Fiji has been far from an unmixed benefit. Their conduct has often been in direct contradiction to their profession of Christianity, and the help which they have afforded to the chiefs has occasioned much oppression to the people in the contributions levied to recompense their services.

"The population of the Tonga Group does not exceed a tenth of that of Fiji; yet from the mental and physical superiority of the Tongans, their courage and discipline, and the dread of them established among the Fijians, there is little doubt that they could easily make themselves masters of Fiji, an enterprise which George, King of Tonga, has been said to meditate.

"The permanent white residents in Fiji amount to less than 200, composed chiefly of men who have left or run away from

vessels visiting the Islands. They are principally British subjects, citizens of the United States, Frenchmen, and Germans. The two former are the most numerous. They traffic with the natives for produce, which they dispose of to vessels. They do nothing to civilize or improve the natives; on the contrary, they have in many instances fallen to a lower level. Whenever they can obtain spirits, most of them drink to excess.

"From false information given in the Colonial journals regarding the acceptance by Her Majesty of the sovereignty of the Islands, and their advantages for settlers, a considerable number of people were induced to visit them during last year. Discovering on their arrival the true state of affairs, many of them hastened to return to the Colonies, and the greater number of the remainder will probably follow. They were generally of a much superior class to the old white residents.

"Besides the British Consul, there is a Consul for the United States of America residing in Fiji.

"The principal articles of produce are cocoa-nut oil, tortoise-shell, pearl-shell, and arrow-root. Formerly considerable quantities of sandal-wood and biche-de-mer were carried to China, but this trade has now nearly ceased. The staple article of produce is cocoa-nut oil, of which about 200 tons are annually exported.

"The sugar-cane and coffee-tree both grow well, and may in time contribute to the exports from Fiji.

"The climate of Fiji is not unhealthy. Fevers are almost unknown. The most fatal disease to Europeans is dysentery. The mean temperature of the whole year is probably about 80°. Much rain falls, especially during the summer months of January, February, and March. At this season thunder-storms are frequent. Hurricanes scarcely ever occur except in these months, and frequently several years in succession pass without any. During the remainder of the year easterly winds prevail. Of the meteorology of Fiji, more precise information will soon be obtained, as I brought out with me from the Meteorological Department of the Board of Trade a complete set of instruments.

"The three principal reasons stated in my instructions as having been urged for accepting the sovereignty of the Fiji Islands are—

"1st. That they may prove a useful station for any mail-steamers running between Panama and Sydney.

"2nd. That they may afford a supply of cotton.

"3rd. And, in close connexion with the first reason, that their possession is important to the national power and security in the Pacific.

"On the first head I beg to refer to the accompanying chart of the Pacific Ocean, on which I have traced the 'great circle' lines joining Sydney, Panama, and Fiji, or, in other words, the lines of shortest distance on the globe between these places. The line from Sydney to Panama, it will be seen, crosses the northern island of New Zealand almost in the latitude of Auckland, and passes to the south of the great field of the Pacific Islands. The distance by this line from Sydney to Panama is 7,626 nautical miles. The distance from Sydney to Fiji is 1,735 miles, and from Fiji to Panama 6,250, making the distance from Sydney to Panama by way of Fiji 7,985 miles, or 359 miles longer than by the direct line. The latter line would be augmented by about 100 miles, by the necessity of having to round the northern extremity of New Zealand. There would still remain a difference of 260 miles in favour of the Auckland route.

"The route by Fiji, besides being the longer, traverses the Pacific archipelagoes, the navigation among which is undoubtedly difficult and dangerous, from the reefs and shoals in which they abound, and the occurrence of hurricanes at certain seasons.

"2ndly. Regarding the supply of cotton. The cotton plant is not indigenous in Fiji. From the concurring evidence of the natives in all parts of the Group, its first introduction may be fixed at twenty-five years ago. As six different varieties are now found, it is probable that since its first introduction fresh seeds have from time to time been brought by vessels visiting the Islands. The natives do not cultivate it, and make scarcely any use of it.

"Dr. Seemann brought out with him last year some cotton-seed, presented by the Manchester Cotton Supply Association, for distribution in Fiji. It was of two kinds, 'Sea Island' and 'New

Orleans.' None of the former kind germinated, but the New Orleans proved very good. In an experiment made under Dr. Seemann's own direction, the seed was sown on the 9th of June, and when he visited the plot again on the 18th of October, the plants were from 4 to 7 feet high, and had some very fine ripe pods upon them.

"Since Mr. Pritchard's return from England at the end of 1859, some of the native chiefs have been induced to encourage the growth of cotton, and a few young plants are now to be seen in the native gardens in various places. Very little, however, can be expected for some time from the natives. They will only be induced to raise cotton by meeting with a ready sale for the small quantities which they will bring in at first.

"The cultivation of cotton by white settlers is principally a question of land and labour. In a general way it may be said that there is not an acre of land in Fiji which is not private property, the ownership resting either in families or in individuals. A small portion of the land only at any one time is under cultivation, as a narrow patch of ground supplies the wants of a Fijian household, and the custom is to break up frequently new ground and abandon the old.

"On the subject of the purchase of land by whites, I made particular enquiry of the chiefs at each of the public meetings; the general reply was that an agreement made with the owners, if approved by the chief, would hold good.

"In the older purchases of land by whites, when the quantity exceeded what was required for a house, the native residents were not interfered with, as no cultivation of land was attempted. In a few recent cases, where purchases have been effected by the whites who came last year to the Islands, and who, with the view of forming plantations, wished to remove the natives from the land, opposition from the latter has been met with. By a clearer understanding with the owners before the purchase was concluded, these difficulties would probably have been avoided.

"The only mode hitherto of obtaining labour has been through the instrumentality of the chiefs, who send a party of their people to perform the work agreed upon, and receive the payment, which

they distribute at their pleasure. This system would not meet the daily demand of labour required in a cotton plantation.

"The general habits and sentiments of the Fijians are opposed to the acquisition of property by individuals. The chief seizes anything belonging to his people that takes his fancy, and as readily gives it away, and the people are equally ready to beg and to give. As the influence of Christianity increases, the rule of the chiefs will become more mild, and private rights will be more respected. It is very doubtful, however, whether the people will become more industrious, their wants being so few, and being so easily supplied. Although capable of making a considerable exertion for a short period, the natives dislike regular and continuous employment.

"On the whole, I am of opinion that, whether by natives or by white planters with native labourers, the supply of cotton from Fiji can never be otherwise than insignificant.

"3rdly. Regarding the importance of the possession of the Fiji Islands to the national power and security in the Pacific. Influence of a great power in the Pacific is dependent entirely on its naval force. By the possession of Australia and New Zealand England completely commands the western portion of the Pacific. In these colonies naval armaments can be recruited and equipped, and perhaps in a few years may even be created. No Group in the Pacific can ever offer these advantages, and the possession of one, in the western section more especially, is not only not required, but would be a source of embarrassment in the event of war.

"The Fiji Islands do not lie in the path of any great commercial route. The whole of the Pacific archipelagoes lie to the north of the direct line from the Australian colonies to Panama and South America, and south of the line from Panama and North America to China and India.

"All that it seems necessary for England to possess in the Pacific is an island with a good harbour, midway between Auckland and Panama, in the steam-packet route. Pitcairn's Island is nearly in the required position, but it has no harbour. If a suitable island in its neighbourhood could be found, it would become, in addition to a coaling station for steam vessels, the entrepôt of the pearl-shell and other trade which now centres in Tahiti, and afford a very

favourable place of rendezvous for a squadron to protect our shipping homeward bound from Australia and the Pacific.

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"Of the native population of Fiji, less than one-third profess the Christian religion; among the remainder, cannibalism, strangulation of widows, infanticide, and other enormities prevail to a frightful extent. Should the sovereignty of the Islands be accepted by Her Majesty, the suppression of these inhuman practices would be put into immediate execution. For this service, and for the general support of the Government, a force of not less than the wing of a regiment would be required, in addition to a ship of war, with a tender of light draught, both steamers.

"The expenses of a Civil Establishment composed on a sufficient scale to act efficiently on the condition of the natives would probably not fall short of £7,000 a year.

"The only mode of raising a revenue would appear to be by a capitation tax; customs duties would be so small as not to cover the cost of collection, if the importation of ardent spirits were prohibited, as a regard for the welfare of the natives would imperatively demand. For many years the Government would be necessitated to accept the tax in kind, as the natives have no circulating medium of exchange; and a still longer period would elapse before the Islands became self-supporting.

"Looking solely at the interests of civilization, the forcible and immediate suppression of the barbarous practices of the heathen portion of the population might appear a very desirable act; yet, in beneficial influence on the native character, it might prove less real and permanent than the more gradual operation of missionary teaching. The success which has attended the missionaries in Fiji has been very remarkable, and presents every prospect of continuance. The principal tribes at present without missionaries or native teachers are willing to receive them, and there appears nothing wanting but time and a sufficiency of instructors to render the whole of the inhabitants professing Christians.

"Judging from the present state of the Sandwich Islands, and the former condition of Tahiti, it would seem that the resources of

the Pacific Islands can be best developed, and the welfare of their inhabitants secured, by a native government aided by the counsels of respectable Europeans.

"*On a review of the foregoing considerations, and the conclusions derived from a personal examination of the Islands and the people, I am of opinion that it would not be expedient that Her Majesty's Government should accept the offer which has been made, to cede to Her Majesty the sovereignty over the Fiji Islands.*

"Having thus stated the conclusion to which my enquiries have led me regarding the offer to Her Majesty of the sovereignty of the Fiji Islands, I would beg leave to add a few suggestions towards the improvement of our relations with them.

"The great hindrance to the progress of civilization and Christianity among the inhabitants of the Pacific Islands, is the conduct and example of the whites residing or roving among them. Of the general character of these men in Fiji I have already spoken. During the few months I have been in the Group, a case of arson, one of theft, one of burglary, and one of aggravated assault have occurred among them. The great difficulty in these cases is the want of legal authority to arrest suspected persons, and of a proper and safe place in which to keep them. The only British functionary is the Consul, and he is powerless in these respects.

"To remedy these evils I would suggest that the Consul have conferred on him some of the powers of a magistrate; that two constables (married men selected either from the police or the army) be sent out from England; and that a stone look-up house be erected for the safe custody of offenders until there is an opportunity of sending them to the Colonies for trial, or they are otherwise disposed of.

"The place of residence of the Consul is a matter of considerable importance. The principal white settlement in Fiji at present is at Levuka, on the island of Ovalau. It owed its selection to political causes in disturbed times. Its harbour may be considered good, but the hills rise abruptly from the beach and shut it in, and it is dependent on other places for much of its supplies. The present British Consul has an office at Levuka, but he resides at a further part of the island of Ovalau.

"The locality best adapted in Fiji for a white settlement is the country round the harbour of Suva in Viti-levu, the largest of the islands. It is rich, level, and well watered. The harbour is, perhaps, the best in the Group; it is easy of access, can be entered and quitted with all the prevailing winds, and has communication within the reef with a great extent of coast. If the British Consulate were permanently established in this locality, a white settlement would spring up near it, which, if the Consul were armed with the powers suggested above, would not be disgraced by the scenes of drunkenness and rioting so prevalent at Levuka, and would be of eminent service in developing the natural resources of the Fiji Islands.

"W. J. SMYTHE,

"Fiji Islands, May 1, 1861." "Colonel, Royal Artillery."

Letter from E. Hammond, Esq., to the Under Secretary of State.

"*Foreign Office, September* 19, 1861.

"SIR,

"I have laid before Earl Russell your letter of the 7th instant enclosing Colonel Smythe's report on the Fiji Islands, and I am directed by his Lordship to request that you will inform the Duke of Newcastle that Lord Russell concurs with his Grace in opinion that it will not be expedient to accept the sovereignty of those Islands.

"I am, &c.,

"The Under Secretary of State." "E. HAMMOND."

Message from his Excellency Sir John Young, Bart., Governor of the Colony of New South Wales, to the Chiefs of the Fiji Islands, declining, on the part of Her Majesty's Government, the offer of the cession of the Sovereignty of the Islands to Her Majesty.

ON the 11th of July, 1862, the following proclamation was read on board H.M.S. "Miranda," at Ovalau, to the Vunivalu of Mbau, and other chiefs:—

"Message from his Excellency the Right Hon. Sir John Young,

Baronet, Knight Commander of the Most Honourable Order of the Bath, Knight Grand Cross of the Most Distinguished Order of St. Michael and St. George, Captain-General and Governor-in-Chief of the Colony of New South Wales, and Vice-Admiral of the same.

"The Governor of New South Wales sends to the assembled chiefs of the Fiji Islands, greeting, and the expression of his good wishes.

"He has been instructed by his Grace the Duke of Newcastle, Her Britannic Majesty's Principal Secretary of State for the Colonies, to inform the assembled chiefs that Her Majesty's Ministers have done him the honour to select him as the medium of communication on this interesting occasion. He has it in command to state, that the offer to cede to Her Majesty Queen Victoria the sovereignty of the Fijian territories, on certain conditions, was duly submitted to Her Majesty, who was graciously pleased to receive the same, and remit it to her Ministers for their consideration and advice.

"Her Majesty's Ministers made it the subject of early and anxious deliberation. An enquiry was instituted, entrusted to, and conducted diligently and minutely on the spot by Colonel Smythe, an officer of the Royal Artillery, of high rank and acknowledged ability.

"On the receipt of Colonel Smythe's report, and on a careful review of all the circumstances, it appeared to Her Majesty's Ministers very uncertain whether the welfare of the Fijians would not be better consulted by leaving their civilization to be effected by the causes and agencies already in operation than by a direct and authoritative British interference.

"The Governor of New South Wales is, therefore, instructed to announce to the assembled chiefs that Her Majesty's Ministers regret they cannot advise Her Majesty to add the Fiji Islands to her dominions.

"The offer of the Fijian chiefs to unite their fortunes with those of England, and submit themselves to British rule, evinces a degree of confidence in the British character and admiration for the British Government which are highly gratifying.

"Such a tribute could not fail to find a response in the heart and feelings of every one who wishes well to his fellow-men, and

sympathizes with those who, like the inhabitants of Fiji, have set themselves in a good way, and are studying earnestly to attain a higher and purer standard of life and institutions.

"This lofty tribute is more peculiarly touching to the Government and people to whom it has been directly and immediately addressed.

"While, therefore, their offer to become the subjects of the British Crown is respectfully, and on a grave consideration of public policy, declined, the chiefs and people of the Fiji Islands may rest assured that their longings *after* peace and good order are viewed in England with the liveliest sympathy, and that the prayers of thousands invoke the blessing of Providence on their moral and intellectual advancement."

NOTES OF MEETINGS.

MBAU.

Mbau, July 27, 1860.

THE official meeting took place in Thakombau's large house, which, like the generality of Fijian houses, consists of one room only. Besides Thakombau and his wife Andi Lydia, there were present twenty-four of the principal chiefs of Mbau. Mr. Fordham, the resident Missionary at Mbau, acted as interpreter. I opened the proceedings by stating that it had been represented to the Queen of England that the chiefs of Fiji wished to cede the sovereignty of their country to Her Majesty, and that Her Majesty's Government had sent me out to see them and hear what they had to say, and after examining the country to take back a report; that if the Queen of England received them under her protection, no one dare molest them, and they could live in peace and cultivate their lands; that it had given great pleasure in England to learn that Thakombau and so many of the chiefs and people had become Christians; that there were many things that grew in Fiji which did not grow in England, as cotton for example, and, on the other hand, many things were produced in England which would be of great service to the people of Fiji; and that if cotton were raised in large quantities people would come from England to buy it.

After a short pause, the Vunivalu (Thakombau) said that he adhered to the terms of the paper which he had signed about the cession, and which was sent to England. He then turned towards the other chiefs and made a short address to them, saying, that the

Fijians thought little of new things at first, and then grew afraid of them. It was so with Christianity, which now, however, they found to be good. It was the same with the cession to England, which some opposed from not knowing better, but they would find the advantage of it in time. To cultivate cotton, again, was much easier than to fish for *biche-de-mer*, and would not be for the advantage of the chiefs alone, but would be a benefit also to the people. (N.B. The payments for *biche-de-mer* went all to the chiefs.)

When the Vunivalu had finished speaking, Mr. Fordham told me that there were present some troublesome chiefs who had been repeating the remarks of ill-disposed white men, that if England took the country the people would be made slaves. I therefore said that I had to add further, that if the Queen of England accepted their country she would act as their protector and guardian; that all their just rights would be respected, and that every man would have his property secured to him, to do with it as he pleased. I concluded with remarking that I should be some little time in the Group, as I wished to make a full examination of it, and requested that the purport of my visit should be made known as generally as possible. The Consul suggested that Mr. Fordham should say to the Vunivalu that if he bore in mind the advice that he (the Consul) had frequently given to him, and acted after his instructions, matters would be greatly facilitated. As I was not acquainted with the nature of this advice and these instructions, I thought it better, however, not publicly to endorse them. We then rose up and shook hands with the Vunivalu and his wife, and the proceedings terminated.

The Vunivalu appeared to me to be labouring under much restraint at the meeting, and there were several points upon which I desired information which could not there be conveniently entered into, so the following day I had a private interview with him in Mr. Fordham's study, Mr. Fordham and the Consul only being present with us. As the land question has been a fruitful source of trouble in recent Settlements, I was anxious to get information on the subject of native titles. In reply to a question how land could be purchased, the Vunivalu said that if a man wished to sell land he came to his chief and stated the matter, and

if the chief had no objection the land might be sold. He instanced the island of Koro. The people there could not sell land without the consent of the chief of Mbau, (himself). Koro supplied him with produce; he did not interfere with the particular appropriation of the land, but if a part were sold it would cease to afford him supplies. The common people, he said, have each their garden or patch of ground, and they plant individually for themselves and collectively for the chief. The great chiefs, who alone can sanction the sale of land, are comparatively few.

I had on the table the Admiralty chart of the Group, and asked him what islands Mbau claimed. At first he was rather reserved, but he soon became quite communicative, and gave short histories of several of the islands, and how they had become the property of Mbau. The islands claimed were:—

Ovalau. A part only formerly belonged to Mbau, the remainder to Verata; but as Mbau has conquered Verata, now the whole island belongs to Mbau.

Moturiki.

Ngau. It was conquered by Mbau; a part of the island retained by Mbau, and the rest given to the Lasakauans, (the fishermen of Mbau). The presents from the latter portion of Ngau come to Mbau through the Lasakauans.

Nairai.

Mbatiki.

Koro. A part formerly belonged to Mbatiki, a part to Mbau, and a part was independent. Mbau conquered the latter part, and afterwards overcame Verata, which was sovereign to Mbatiki. Thus the whole island became subject to Mbau.

Wakaya. It belonged formerly to Verata. In the wars with Mbau it became utterly depopulated. The Mbau chiefs then asked the Viwans to repeople it, who took some families from near Kevula for that purpose. In the rebellion of Levuka against Mbau these settlers were obliged to flee to Koro, where they now are, but Wakaya was never conquered by Levuka, and still belongs to Mbau.

Makongai. It was formerly subject to a chief of Mbau, who went to reside on it. The people rose and killed him, and then fled

for Solevu on the coast of Vanua-levu. One canoe was lost on the way, the other arrived safe, and the descendants of the people it carried are there to this day. Some families from Wakaya were then sent by Mbau to reside on Makongai. They were attacked, and all, except one man, massacred by Tui-Levuka and a party of white men. The man captured was afterwards killed at Levuka. Several of the white men are still in the Group.

Moala. It has been conquered by Mbau in the Vunivalu's time.

Matuku. The Vunivalu spent many years there as a growing lad.

Totoya. The chief of a part of Mbau (Ngara-ni-kula) is chief of Totoya and Nairai.

Taviuni. Only a small part of this island, viz. the southern point, named Vuna, belongs to Mbau. The remainder belongs to the chief of Thakaundrove, on the coast of Vanua-levu opposite. The Vuna people are saluted (receive the *tama*) when they come to Mbau. There is a legend to account for this, as for all other old customs.

Lakemba. This island was conquered by Mbau, but its subjection is now merely nominal.

Kandavu. A part of this island was formerly subject to Mbau. The western part, named Nambuke-levu, belonged to Rewa. The Mbau part has been given up.

In a second private interview which I had with the Vunivalu, at which Mr. Fordham only was present, (the Consul having gone that day to Levuka,) I made some enquiries regarding the American claims. They amount to 45,000 dollars, and in the deed of cession taken to England by the Consul, it was stipulated that they were to be discharged by England, who was to receive 200,000 acres of land as an equivalent. These claims rest upon an award made in 1855 by Commander Boutwell, of the United States Navy, who was directed by his Government to enquire into certain complaints made against the natives by American citizens. The mode in which the enquiry was conducted was most arbitrary. While it was in progress, a superior officer (Captain Bailey, commanding the U.S.S. "St. Mary's") arrived. From Captain Bailey's known character, the U.S. Consul (Williams) feared that he would not act against the natives in the manner he wished, and accordingly addressed to

Captain Bailey a letter to the effect that it was not desirable that the matter should pass out of Commander Boutwell's hands. To this strange assumption of authority Captain Bailey yielded, and sailed away from the Group; after cautioning Commander Boutwell not to deviate from his written instructions, and desiring him to afford the accused every opportunity of a fair hearing. Commander Boutwell finished the enquiry in the style he had commenced it. He had previously demanded compensation from the natives to the amount of 30,000 dollars. He now added 15,000 more, "for the interference of the English missionaries." The total amount of 45,000 dollars was to be paid within two years. The guiding hand in these proceedings was Mr. J. B. Williams, the U.S. Consul, whose own claim, originally 5,001 dollars 38 cents, finally figured for 18,331 dollars. The chiefs protested against the justice of Commander Boutwell's decision, and no part of the award was paid when in 1858 the U.S.S. "Vandalia" arrived in the Group. Captain Sinclair, the commanding officer, summoned Thakombau on board his ship, and compelled him by threats to sign a paper promising to pay the 45,000 dollars within one year. When this was done and the meeting was breaking up, in pursuance of a remark made by the U.S. Consul Williams, a second paper was drawn up, to the effect that if the sovereignty of the Islands were ceded to any other Power, one condition of the cession should be that that power should pay the United States claims. This paper also Thakombau was compelled to sign. He had been summoned on board the "Vandalia" early, and was kept the whole day without any refreshment. Both he and the missionary who accompanied him were nearly exhausted. The natives are little accustomed to fasting, and refreshments are invariably offered to chiefs on board ships of war. Thakombau continued to protest against the justice of the claims, which moreover rested partly on injuries said to have been inflicted in the territories of chiefs over whom he had no control. When told to sign, he asked whether he was to sign the truth or a lie. Captain Sinclair said "the truth," yet by threats forced him to sign the paper presented to him.

I enquired of the Vunivalu regarding the 200,000 acres which were to be given as compensation for the payment of the United

States claims, and learned that he had no private or domain lands whatever to dispose of: he gave his consent to the British Government acquiring lands to that extent, but had never thought of putting it in possession of any specific tract.

He said he was afraid only of America and France. What he wanted was to be strengthened to put down war and rebellion. It had been proposed to the Tongans to put themselves under England, but they said, "No, we will remain as we are." That is not the case with Fiji, which is weak, and wants help to prosper. King George (of Tonga) was dead with crying, he said, on hearing of the cession. He saw that his chance of getting Fiji was gone. I enquired how it was that the Tongans, who were so few, had so much influence in Fiji. Thakombau replied, "Simply because we Fijians are at enmity among ourselves. Formerly Fijians considered the Tongans no better than women: it is only latterly that they have become soldiers."

In a third private interview, Mr. Fordham and the Consul being present, I enquired of the Vunivalu respecting the amount of land in his territories which had been purchased by white men. He said that he had sold no land himself, but that there had been sold to the Consul, with his approval, a part of the island of Moturiki, and some land at Buretta, in Ovalau, and that the island of Yanutha-lailai had been let to him. These were the only transactions with his approval. He then mentioned the sales of land to white men that had taken place without his consent, at Nairai, at Koro, at Mbatiki, at Moturiki, and at Ovalau. He was much pained, he said, at the sale of Wakaya; he had visited it, and nothing, not even the leaf of a tree, was brought to him.

Before concluding, I said that I hoped he would do all in his power to prohibit the introduction of ardent spirits into his country. He replied, that if it was not brought, it would not be drunk. Who would oppose the British Government in this thing? He would give orders to the chiefs to *tambu* it. But it was much liked, and if brought would be drunk.

Rewa.

Rewa-vou, August 3, 1860.

The meeting was held in a large native house in Rewa-vou, or New Rewa, a village between the Mission station and Rewa. There were between twenty and thirty chiefs present, including Ratu Nakuru, Roko Tui-Ndreketi, Ko-mai-navata-vata, (Vunivalu of Rewa,) and Ratu Wiliame, who was the principal speaker. My opening address was to the same effect as previously at Mbau. I afterwards said that I wished to obtain some information respecting the purchase of land. In spite of the care taken to put the question in the most general way, the chiefs enquired "What land?" and it required much explanation on the part of Mr. Waterhouse, who acted as interpreter, to make the meaning of the question clear to them. When they at length understood it, they conversed together for some time, and asked Mr. Waterhouse several questions. Finally, they replied that there was no positive Fijian custom in the matter, and that hitherto there had been much irregularity among them in the way in which land had been sold, as, for instance, the sale of land by one or more members of a family without consulting the others; which sales, however, they appeared to consider valid. They said that they hoped when England took possession of the country, that the sale of land would be *tambu*, (prohibited). In reply, I said, that if the Queen of England took their country, the rights of every one would be respected, and he might sell his land or not, just as he pleased. They then asked that a law should be given to them by which alone sales of land could be made. I replied that the time was not yet come to give them such a law; but should a law be given, it would comprise a careful enquiry into the right of the seller, and then a proper record of the sale, so as to prevent all disputes.

In reply to a query from me, they said that the land was held sometimes by an individual or a family, and sometimes by several persons or families jointly.

On enquiring if there were any claims to land in the Rewa territory, by white men, disputed by the chiefs, they replied that

there were several. They disputed the claims of the United States Consul Williams, (1) to land at Lauthala, which he said he had purchased from the fishermen of Rewa, (2) to a large tract where we now were, (3) to the island of Nukulau at the mouth of the river. They also disputed the sale of the island of Namuka, claimed by a United States citizen living at Sydney, and some other sales.

To a question of what islands belonged to Rewa, the chiefs replied, Mbengga, Vatu-lele, and Ono with the islets near it. They also claimed, but in a different sense, a sovereignty over Kandavu.

I enquired what portion of the claim of the U.S. Government had been imposed on Rewa. Ratu Wiliame (who appeared to act as *custos rotulorum*) went and fetched a bundle of papers, among which was a letter from Captain Sinclair of the U.S.S. "Vandalia," dated Oct. 9, 1858, apportioning the share of Rewa at 4,879 dollars.

Having been informed that several very foolish sales of land had been made in the Rewa district, I concluded by reminding the chiefs of the value of their lands, as from them their food and property were obtained.

KANDAVU.

Tavugi, August 14, 1860.

THE meeting took place in the building used as a chapel, being the only one in the village of sufficient size. It was very fully attended: the head chief of each of the six districts, except one, was present. After the opening speeches, I made enquiries about the law or custom regarding the sale of land, and had the same difficulty as in the previous instance in making the chiefs understand that the question was general, and did not apply to any particular piece of land. At length they said that a man might sell land with the consent of his chief. "What chief?" I asked. "The chief of his territory, or head chief," they replied.

When I came to enquire if there were any claims to land by white men disputed by the chiefs, they said that there were several, and proceeded to enumerate them. Among them was a claim to a small island near Ono by "Indian John;" he

claimed it as a gift of a Mbau chief, but the Ono group, which lies to the north-east of Kandavu, is tributary to Rewa, not to Mbau. Koroi-taku-ni-Rewa mentioned a false claim to the island of Mbulia made by a white man named Birt. He described in a most graphic and humorous manner how the chiefs touched the pen at arm's length, looking the other way, while their marks were being made. Another small island near Ono had been purchased by a white man in this way: two chiefs were at war; one of them, thinking the island belonged to the other, sold it to the white man; when they afterwards made peace, the seller, having perhaps some qualms of conscience, asked his former enemy to make him a present of the island, when the latter informed him that it did not belong to him, but to a third chief, whom he named.

NANDRONGA.

Nandronga, August 31, 1860.

THE meeting was held in the open air. Seats were prepared for us on the foundations of the former spirit bure, an artificial mound overlooking the rara, and well shaded by trees. The principal chief, Nanovo, sat on a mat near us, and the people in the rara in front. As fighting was going on in the immediate neighbourhood, the people all arrived armed: some had spears, some clubs, a few had muskets, and a few had bows and arrows. Before taking their places they deposited their arms against the trees a little way off.

After having stated the purport of my mission, I enquired if any white man had purchased land in the Nandronga territory. The chief replied, No. I then said that if the Queen of England accepted the sovereignty of their islands, every man would be protected in his rights and property: in case, however, he was willing to sell his land to a white man, I wished to know how the transaction could be made sure. Nanovo replied that he and his chiefs would consult about the affair, and if they consented, that the purchase would be good.

Regarding the origin of the wars now going on in his territories, the chief said that the first was a contention between some of his

mbati, or fighting towns, in which some of his own relations were involved. Of the other war he was only the "leaves," i. e. not the root. A young woman who was betrothed had been seduced in a heathen village. Whereupon a party of Christians was sent to the village at night, who roused up the inhabitants and made them put on *lotu*, or Christian dresses. The party then went away to spend the Sunday in another place, when a heathen force came down on the village, and compelled the people to take off their *lotu* dresses. This led to the war.

The present time being the season for planting the yams, I pointed out to the chief that as long as war continued there could be no planting, and that there would be a famine. He said it was true. He afterwards, at my suggestion, made an attempt to get the hostile chiefs to come in to make peace, but they set him at defiance.

Ragi-ragi.

Navatu, September 8, 1860.

The meeting was to have taken place in the morning, but was postponed to the afternoon in the hope that Warambota, the chief of the adjoining territory of Tavua, might be present. The day was blustering and cold for Fiji. At four o'clock we left the vessel for the shore. The people were seated on the grass ready to receive us. Nawankalevu and Mulassi were both present. The former is acknowledged the principal chief, and to him I addressed myself. There were about four hundred people present. Earlier in the day, I was told, there were many more, but a considerable number, chiefly old men, had left on account of the cold.

I explained the object of my visit, and, as at the other meetings, touched on the cession, peace, industry, cotton, exchange of produce for British manufactures, and Christianity. When I had finished, Nawankalevu said that they approved of what had been done at the meeting at Ovalau, (the cession to England).

Respecting the sale of land, Nawankalevu said that the chiefs wished to have a veto on the sale of land in their territories, so that no one could alienate his land without their consent. He pro-

posed further, that in the event of the owner not being able to arrange about the sale of a piece of land to a white man, that he might *let* it to him. (N.B. This suggestion appears foreign to the native practice.) He said that there were no white men residing in the territory of Ragi-ragi: that no land had been sold to white men, and that there was no dispute with them about any land. He had brought some cotton seed from Ovalau last December, and had had it sown.

In reply to a question, he said that Ragi-ragi was a perfectly independent territory, and enumerated the following islands as belonging to it: Nanano (2), Thumbu, Ndrendre, Foyu (2), Mathuata, Nanuakoto, Malolo, Ndevoalau, Malagge.

MATHUATA.

Nanduri, September 15, 1860.

I HAD informed the chiefs that two guns would be fired from the "Pegasus," one about a quarter of an hour before we left and the other just as we were putting off in the boat. As soon as the first was fired the drums on shore began to beat for the people to assemble.

The meeting took place in the rara, under a very fine spreading tree. The morning was very warm. There were present Tui-Mathuata, Bonaveindongo, and about three hundred chiefs and people. The messenger who had been sent to summon Retova had been unable, on account of the weather, to cross over to the distant island of Thikombia, where he was staying, and he was consequently absent. The Fijian salute of clapping of hands given to us on arrival was more effectively executed at this meeting than at any of the preceding ones.

The first part of the proceedings closely resembled the commencement of the other meetings. I then enquired what was their law about the purchase of land. To this question I could not get a direct reply, the two chiefs apparently each wishing the other to state the law. I was therefore obliged to put the question in a different form.

Q. Has any land been sold to white men in the Mathuata territory?

A. None.

Q. A white man's house costs much, and he will not build unless he is sure the land belongs to him. How can he know that?

A. The chief must be consulted.

Q. If the chief consents, and the owner is satisfied, will the title be good?

A. Yes.

In reply to further questions, they stated that no land in their territory had been sold or given to white men; that there was only one white man among them, and he had arrived only a few days ago from Levuka to trade; that there was very little cotton in their land, and it was not a Fijian plant; that Mathuata was an independent state, and the islands belonging to it were, Tavea, Kia, Nukumbati, Mathuata, Mali, Vewa, Ndrundrua, Tutu, Ngeso, Tilangitha, Mualo, Bekana, Thikombia, Kelelevu, Vetowia, Nukuvoretti, Nusimano.

They said there was peace now in the land. There had been war, but Maafu (the Tongan chief) and Tui-Mbua had come, and they took shelter under them. The war broke out about eighteen months before Maafu and Tui-Mbua came. It commenced with the massacre at Mota, at the instigation of Retova, when they were at peace. Bonaveindongo said that recently Retova had been doing much mischief: he had dug up the planted yams at Undu Point and elsewhere. No attempt whatever at retaliation had been made. I said that that was very good; that I had hoped to have seen Retova at this meeting, but that the messenger who had been sent to summon him was unable on account of the weather to cross over to the island where he was. I then produced a letter which I had written to Retova, and Mr. Waterhouse read it aloud in Fijian. In it I referred to the reports of his bad conduct which I had heard, and to the use he had been making of the Consul's name, and concluded with these words: "I propose visiting, with the Consul, Tui-Thekau at Fawn Harbour in about a month from this time, and I have to request that you will be there to meet us. In the meantime I trust you will do nothing to trouble the peace of this coast."

This letter appeared to give much satisfaction to the meeting. My principal object in writing it was to keep matters quiet for a time, and afford an opportunity of restoring the coast to its former peaceable condition. I requested Bonaveindongo to take charge of the letter, and deliver it to Tui-Thekau to give to Retova.

At the conclusion of the meeting, Tui-Mathuata said, he wished the Queen of England to be informed that they were tired of war and fighting, and wished to live in peace; that they had made an arrangement for so doing, (alluding to the help of Maafu,) but now they were anxious to accept the rule of England, and they trusted everything would be done *straight*, (extending out his forefinger).

Mbua.

Mbua, September 17, 1860.

The meeting took place in the town. There were present Tui-Mbua (Ratu George), Ratu Hezekiah (his brother), and many other chiefs.

After the introductory speeches, I enquired regarding the sale of land. Tui-Mbua replied:—"Any man wishing to sell his land should apply to the chief of his town, who would apply to me, and we should consult together and decide."

Q. If the chiefs consent, will the title be good and secure?

A. Yes: there will be no molestation.

Q. Has any land been sold in your territory?

A. At Nandi the missionaries wished to have a site near the beach. The Nandi people had not one, but they purchased a site from the Solevu people for themselves and the missionaries conjointly. The missionaries have also purchased the site of their station here, (Mbua). This is all the land that has been sold. None has been sold to individual white men.

Q. Are there any white men living in your territories?

A. There are six sawyers at present down the coast; but they are there only for a time.

Q. Is Mbua an independent state?

A. There is no place in Fiji that it acknowledges over it.

Q. What are the islands belonging to Mbua?

A. Tavea, Ngaloa, Yangganga, Yandua, Vendrala, Yanuthanga, Wandrau, Nukuira, Vatoa; also Yasawa-i-rara, one of the Yasawa group. There had been for a long time connection between this island and Mbua. Not long ago the chiefs of the island invited him to visit it, presented him each with a whale's tooth, and asked to be placed under him.

Tavea, one of the above-named islands, had been already claimed by Mathuata. As the chief of Tavea (Moses Natemba) was present, I asked him to which territory his island belonged. He replied, "Tavea does not go to Mathuata, but to Mbua, through Lekutu."

Of cotton, Tui-Mbua said, "It is grown in small quantities only, either here or at Nandi. It was introduced by white men. I was about the size of that boy (pointing to one about ten years of age) when it was brought." At the conclusion of the meeting, he said that he and his people wished the Queen to take care of them, and if evil sprung up, to put it down. Those in whom they had trusted (the Tongans) they now had given up, and would put their trust in the Queen. Tui-Wainunu, he added, who was formerly a very small chief, seemed now inclined to give trouble; and there was also much in Retova's doings to cause alarm.

NAKOROTUMBU.

Kevula, Sept. 21, 1860.

NAKOROTUMBU, although an independent state, is entirely under the influence of Viwa. I had not yet seen Isekeli, the chief of Viwa, and had therefore arranged that for mutual convenience he should meet me at Kevula, the principal town of the Nakorotumbu territory. On landing we found a great many people assembled, all armed. Isekeli asked permission to give us a review such as they had when they went out to war, as there would now be no more wars. I consented, and we sat down on the seats prepared for us, Isekeli and the principal chiefs sitting near us. The review immediately took place, and a very strange and savage scene

it was. At its termination the men formed a semicircle in front of us, ten or more deep, and then sat down on the ground.

After I had explained the object of my visit to Fiji, and touched on the several points connected therewith, the chief replied that it was their true mind to be under England.

On the question of the purchase of land there was some little discussion, but the chiefs finally stated the law to be, an agreement with the owner and the sanction of the chief. They said no land in their territory had been sold or given to white men, and that there were at present no white men residing among them.

Regarding cotton, they said there was very little in their country, and what there was was mostly self-sown. It was introduced from Somo-somo about twenty-five years ago.

Q. Is Nakorotumbu an independent state?

A. They are a people to themselves; but they go to Viwa, and through Viwa to Mbau.

Q. Is there peace now in the land?

A. We are all at peace now. We were fighting yesterday. We now lean on England.

During the proceedings I was told that a chief from the neighbouring territory of Naviti-levu was present, who had been sent to say that the chief and people of Naviti-levu would concur in whatever was agreed to at this meeting. The name of the chief was Mbatimundri-mundri.

At the termination of the meeting I requested Isekeli to come on board the "Pegasus" with me, as I wished to speak to him privately. When on board I enquired first about the United States claims. He said he did not know the exact number of dollars Viwa was charged with: it was a very large sum, and he did not think that they should ever be able to pay it. He was not sure whether the letter on the subject from the U.S. man-of-war had not been destroyed.

Q. What islands belong to Viwa?

A. Nanano and Malagge. N.B. These islands belong really to Ragi-ragi, but Viwa has great influence there.

Q. Has any land in the Viwa territory been sold or given to white men?

A. None has been sold. The only land given is the Mission property at Viwa.

I had been informed that Isekeli had been to Ragi-ragi since the visit there of Mr. Waterhouse and me, and had been endeavouring to break the peace between Mulassi and Nawankalevu which had been brought about. I therefore spoke to him very seriously on the subject, and pointed out to him how wrong and injurious it was to stir up strife.

Mr. Fordham, who had come expressly from Mbau, acted as my interpreter.

LAKEMBA.

Lakemba, October 9, 1860.

As the weather was showery, it was arranged that the meeting should take place in the large house of the chief. I was accompanied by the three missionaries, Messrs. Fletcher, Langham, and Harrison. On entering we found the house well filled with people. Chairs were placed for us in the open space in front of the chief, who, like the others, sat cross-legged on the ground. The chief of Lakemba, for reasons connected with the native mythology, takes the title of Tui-Nayau, instead of Tui-Lakemba. He is enormously fat, a great drinker of yanggona, and entirely under the influence of the Tongans. As I wished him to be at liberty to express his real sentiments, I sent a message to him the day before that none but Fijians were to be present at the meeting.

Mr. Fletcher, seeing that there were many Tongans present, spoke to the chief on the subject. As the latter took no steps to make them withdraw, Mr. Fletcher, at my request, stated aloud that all strangers were to leave the house. No movement following this announcement, I addressed the chief in English, saying: "I have come here to have an interview with you as chief of Lakemba, and I must have no foreigners present." Although my words were not understood, their purport was, and the Tongans got up, and slunk out. There were so many of them, that the assembly was reduced one-half by their departure.

The bearing of Tui-Nayau throughout the proceedings was very

undignified. He appeared as weak in mind as he was unwieldy in body. He had evidently been schooled by the Tongans, and his reply to almost every question was, "Mine is a very poor land, and we are a little people."

After endeavouring for some time in vain to get a distinct answer about the cession, I asked him, with the view of leading him to see the advantages of peace, whether war was not a very expensive affair? He enquired, "What war?" This was the style of many of his replies. In the end he said he adhered to what was in the paper (treaty) he had signed at Levuka. Regarding the law or custom for the sale of land I could get no definite answer.

Q. Has any land been sold or given in the Lakemba territory?

A. None.

Q. To any white man, or to the Tongans?

A. To neither: the Tongans have only permission to sit.

Q. Are there any disputed claims of land said to be purchased?

A. Henry claims to have purchased the Yangasa Islands; but he has only got permission from me to go there to make oil. I have received nothing from him. The islands are uninhabited.

Q. Are there any white men residing among you?

A. There are three: one at Nayau, one at Mothe, and one at Ono.

Q. Is there any cotton in your land?

A. There is very little. It is not indigenous. It was brought from Mbau, to which place it was brought from Mbua. That was before the *lotu*, (twenty-five years ago).

Q. Would your people plant it, if there was a demand for it by white men?

A. How should they plant it? (Another of his unsatisfactory replies.)

Q. Is Lakemba an independent state?

A. Yes.

Q. What are the names of the islands belonging to it?

A. Nayau, Thithia, Oncata, Mothe, Komo, Namuka, Vuanggava, Kambara, Vulanga, Ongea, Vatoa, Ono, Ndoi.

In reply to further questions, he stated that Totoya, Matuku Moala, and Vanua-vatu form an independent state: they are not at all subject to Mbau. (Thakombau had claimed the first three for

Mbau.) Totoya is the principal island. Vanua-mbalavu belongs to Thakaundrove.

The meeting lasted longer than any I had yet held, owing to the difficulty of getting intelligible replies from Tui-Nayau.

THAKAUNDROVE.

Waikava, (Fawn Harbour,) October 22, 1860.

THE meeting took place in the house on the beach used as a temporary chapel. There were present the Consul, (who had arrived a couple of days previously, accompanied by Dr. Seemann, who had been waiting at Port Kinnaird for an opportunity to leave the Group,) Messrs. Carey and Baker (missionaries), Joele Bulu (native assistant missionary), Tui-Thekau (chief of Thakaundrove), Bonaveindongo, Retova, and other chiefs.

Before opening the public meeting, I said that I wished to make some enquiry into the conduct of Retova in the presence of the principal chiefs only. The other chiefs and the people were then requested to retire. When they had gone out I asked Retova if he had received my letter written from Nanduri, (Mathuata,) and if the charges in it were true. He replied evasively, and I then took the charges seriatim. He acknowledged having taken a sail-mat from Tui-Mathuata, and that he had ill-treated the men at Kawewa. He denied that he had given orders about war, but prevaricated about whether others had done so for him. His replies were most shuffling, shewing quite evidently that the charges against him were substantially well-rounded.

I then asked Tui-Thekau whether he had not received a letter from Tui-Mathuata previously to my arrival on the coast, detailing the same charges against Retova as were in my letter. He replied in the affirmative. Turning to Bonaveindongo, who had openly confirmed these charges at the meeting at Nanduri, I enquired what he knew of Retova's conduct on the coast. He said that Retova had carried off property (pigs, ducks, mats, &c.) from the island of Mali, and at Undu Point had pulled up the planted yams and cut down the banana-trees: and for these and other acts he asserted that he had the Consul's authority.

Addressing the Consul, I asked if it were true that he had authorized these proceedings of Retova's. He replied, "Certainly not." "Then I suppose I may give," I said, "a positive disclaimer to the use that has been made of your name." He replied, "Certainly." Whereupon I requested the interpreter to put in forcible language what had been said. Retova appeared to quail under the exposure.

This investigation clearly shewed that any encouragement of the pretensions of Retova could not be otherwise than most calamitous. I was particularly anxious that the object of the enquiry should not be misrepresented, and I therefore requested Bonaveindongo to report on his return home to Tui-Mathuata exactly what had passed, and to say to him that nothing had been done by me relative to the chieftainship of Mathuata, to which I was aware he had been solemnly installed by the chiefs of Mbau, Mbua, Thakaundrove, and others.

Having finished this enquiry, I directed the people outside to be admitted, and the meeting to be opened.

After I had explained the object of my mission, Tui-Thekau said that he adhered to all he had signed at Levuka. Regarding the sale of land, he said that if the owner wished to sell and the chief approved, the sale would be good.

Q. Has any land in the Thakaundrove territory been sold or given to white men?

A. The island of Kioa is the only one that I know of, and that was done by my father.

Q. Has no land been sold at Somo-somo?

A. I have heard something about land being sold there, but I do not know it. It was said to be sold when the owner was drunk. (N.B. Some land is said to have been sold there by the chief's brother, Ngolia. The chief is afraid to repudiate the sale, but wishes not to acknowledge it.)

Q. How many white men are living among you?

A. One at Somo-somo, one at Vuna, two at Waisasa, one at Lauthala, three at Thakaundrove, and two at Waikava.

Q. Are there any land claims in dispute in your territory?

A. Those at Somo-somo are not clear.

Regarding cotton, he said: "There is none; there are no gardens for it: a little grows wild. It is a foreign plant, and was introduced about twenty-five years ago."

Q. Have your people plenty of British manufactures?

A. They would like to have more.

Q. Why do they not raise more produce, then, to buy them?

A. When there is peace they can.

Q. Is there peace now in your territory?

A. The land is at peace.

Q. Is Thakaundrove an independent state?

A. It is a true state: they govern themselves.

Q. What are the islands which belong to it?

A. Taviuni, Lauthala, Nggamea, Yathata, Naithumba, Kanathea, Mango, Vanua-mbalavu, Thikombia-i-lau, Munia, Tuvutha, Rambi, Kioa.

This was the last of the meetings.

LETTER FROM THE REV. JOSEPH WATERHOUSE, CHAIRMAN OF THE DISTRICT, TO COLONEL SMYTHE.

"*Matai Suva, Rewa, January* 23, 1861.

"SIR,

"In reply to the questions contained in your favour of the 18th inst., I beg to say,—

"1. Thakombau (the Mbauan Vunivalu) has never been recognised as the King of the Fiji Group.

"2. He has *not* 200,000 acres of land which he could convey absolutely to Her Majesty as consideration for a sum of money.

"3. To the best of my knowledge, every particle of land in Fiji has an owner. But land belongs generally to families rather than to individuals. There is a small quantity of land, however, over which there may not extend a right of private ownership, the private owners of which—if so they may be termed—being liable to expulsion at the mercy of their superiors. Yet even this land is portioned out among the respective families dwelling on it, who sometimes, by revolt, will make themselves absolute owners of the same.

"I have, &c.,

"To Colonel W. J. Smythe, R.A., "JOSEPH WATERHOUSE."
"H.B.M. Commissioner to Fiji.
"Levuka."

COALING-STATION BETWEEN PANAMA AND AUSTRALIA.

Copy of a Letter from Sir Frederic Rogers, Bart., to the Secretary to the Admiralty.

"*Downing-street, December* 9, 1861.

"SIR,

"I am directed by the Duke of Newcastle to request that you will state to the Lords Commissioners of the Admiralty, that it appears to his Grace that in the event of a steam route being established by Panama to Australia, some coaling-station midway would be essential.

"It has been represented to the Secretary of State by Colonel Smythe, whom his Grace sent on a mission to the Fiji Islands, that Oparo would best suit that purpose, as having good harbour and anchorage, and few inhabitants.

"I am, therefore, to request that you will move their Lordships to direct one of their ships to examine its capabilities at the first convenient opportunity.

"I have, &c.,

"The Secretary to the Admiralty, &c." "FREDERIC ROGERS."

The island of Rapa, or Oparo, is situate in latitude 27° 38′ S.; longitude 144° 15′ W.; not far from the midway point of the steam-packet route between Panama and Australia. The following description of the island is taken from "Findlay's Directory for the Pacific Ocean."—

"Oparo, or Rapa Island was discovered by Vancouver on the 22nd December, 1791. He did not land, but saw nearly round it:

he considered that anchorage might probably be found on both sides of its north-west point. To the southward of that point is a small bay with a stony beach, through which there was the appearance of a considerable stream of water falling into the sea. The shores in most parts were so perfectly smooth that landing might be effected without the least difficulty. Round to the north of that point is another small bay in which are an islet and some rocks: behind these the shore may be approached with great ease at any time. Indeed there was not any part of the island which appeared to have been acted upon by heavy violent surfs, as the verdure in many places reached to the water's edge.

"Its greatest extent, which is in a north-west—south-east direction, is about 6½ miles, and it may possibly be about 18 miles in circuit.

"Its principal character is a cluster of high craggy mountains, forming in several places most remarkable pinnacles, with perpendicular cliffs nearly from their summits to the sea. The valleys, or rather chasms between the mountains, were chiefly clothed with shrubs and dwarf trees.

"The natives, who appeared not to have seen Europeans before, resembled other of the great Polynesian natives. They are estimated to amount to above 1,500."

Mr. Ellis, in his "Polynesian Researches," says:—

"The island of Rapa is about twenty miles in circumference; it is tolerably well wooded and watered, especially on the eastern side, where Aurai, a remarkably fine harbour extending several miles inland, is situated. The entrance is intricate, but the interior capacious, the beach good, and fresh water convenient. The mountains are lofty and picturesque, and the summits of those forming the high land in the centre, singularly broken, so as to resemble in no small degree a range of irregularly inclined cones or cylindrical columns, which Vancouver supposed to be towers or fortifications manned with natives.

"Situated some degrees from the southern tropic, the climate is bracing and salubrious; the soil is fertile, and while it nourishes many of the valuable roots and fruits of the inter-tropical regions,

is probably not less adapted to the more useful productions of temperate climates. In their language, complexion, general character, superstitions, and employments, the inhabitants resemble those of the other islands of the Pacific, though less civilized in their manners, more rude in their arts, and possessed of fewer comforts than most of their northern neighbours were, when first discovered. Mr. Davies estimates the population (in 1826) at about two thousand."

INSTRUCTIONS ADDRESSED TO DR. SEEMANN BY SIR WILLIAM J. HOOKER, K.H., D.C.L., F.R.S., DIRECTOR OF THE ROYAL GARDENS, KEW.

"Dr. Berthold Seemann having been engaged by H.M. Secretary of State for Colonial Affairs to explore the botany and vegetable productions of the Fiji Islands, during one year, with a salary of ——— and a passage out and home, will be guided by the following instructions.

"On joining Colonel Smythe, the Commissioner sent out by Her Majesty's Government to those Islands, he will keep in communication with that officer, with the view of rendering him every assistance towards preparing a report on the native and cultivated vegetable products of the Fijis, and the apparent capabilities of the Islands to produce cotton, sugar, tobacco, spices, indigo, and other tropical plants. His observations will extend both to the suitability of the climate, soil, &c. of the Islands, and to the habits and dispositions of the natives, as regards their apparent readiness to cultivate particular crops with energy and to collect their produce.

"All such information will be placed by Dr. Seemann unreservedly at Colonel Smythe's disposal, in the form of systematically drawn-up reports, signed by himself. Dr. Seemann will also make as complete collections as possible of all the plants (phænogamic and cryptogamic) of the Islands, ticketing them as to locality, elevation, date, &c.; and of all vegetable produce, as woods, textiles, cereals, gums, resins, dyes, drugs, &c., indigenous to the Islands; and of all articles of moderate size made of vegetable matter which illustrate the arts, manners, customs, &c. of the Islands; also of all such seeds as are worthy of cultivation in England or the Colonies.

"To this end he will zealously avail himself of every opportunity of visiting all parts of all the Islands that may be accessible to him, and especially the mountains.

"All Dr. Seemann's collections in all these departments will be transmitted to the Colonial Office, addressed to the Royal Gardens, Kew, where a complete set will be selected for that establishment, after which all the duplicates will be placed at his own disposal.

"Considering Dr. Seemann's scientific attainments, and the importance and duration of the expedition on which he served in a somewhat similar capacity under H.M. Government, it does not appear necessary to enter further into detail as to his duties: they are such as Dr. Seemann well knows how to perform to the satisfaction of H.M. Government, which looks with hope and confidence to his zealously aiding Colonel Smythe, and devoting his whole time and energies to the investigation of the natural history of the interesting Group to which he is despatched.

"W. J. HOOKER,
"Director, Royal Gardens."

"Royal Gardens, Kew,
"*Feb.* 10, 1860."

SUPERSESSION OF MR. W. T. PRITCHARD, AS CONSUL.

"The late Consul at the Fiji Islands.

"MR. CRAWFORD asked the Under-Secretary of State for Foreign Affairs whether Mr. Pritchard still filled the office of H.M. Consul at the Fiji Islands; if not, when he was removed, and whether any public notification had been made of his supersession; also to state the extent of any authority Mr. Pritchard may have had, as Consul, to draw bills on H.M. Government.

"Mr. Layard said that Mr. Pritchard was no longer Consul at the Fiji Islands, having been removed in January last. The person appointed to supersede him provisionally had arrived in the Fiji Islands, but no public notice was ever given of such a supersession. Mr. Pritchard had the usual authority to draw bills upon H.M. Government to such an amount as was required by the expenditure sanctioned by the Foreign Office. He drew bills beyond these requirements; a commission was appointed to enquire into his conduct, and its report was such that H.M. Government thought that they were justified in superseding him."—*Parliamentary Report*, "*Times*," *June* 16, 1863.

FOREIGN OFFICE.—"Her Majesty has been pleased to appoint Henry Michael Jones, Esq., to be Consul at the Tonga and Fiji Islands."—*London Gazette*, *Aug.* 14, 1863.

MAGNETICAL OBSERVATIONS.

The magnetical observations were made in a wooden house with a thatched roof, erected on a clay soil 106 feet above the mean level of the sea, and distant 265 yards, west 19° 7′ south, from the spot on the beach where Captain Denham's observations were said to have been made. The last-named locality presents a surface of volcanic rock thinly covered by grass and sand, at the base of the low rocky promontory on which Commodore Wilkes of the United States Exploring Expedition erected his observatory tent in 1840.

The instruments were:—1. An Azimuth Compass of the most improved construction; 2. A Dip Circle, by Barrow; 3. A Unifilar Magnetometer, consisting of two separate parts—an apparatus for deflection, and an apparatus for vibration.

In the instrument-room of the house a portion of the floor had been left unboarded to allow the tripod-supports of the instruments to stand on the solid earth.

Declination.—The value of this element was ascertained by deducting the bearing by compass of the sun's centre, from his azimuth as deduced from observations of his altitude. Observations of the sun's centre to this effect were made both in the forenoon and the afternoon. The values obtained from the A.M. and P.M. observations differ by about 10′; but as the several determinations of each group closely agree, this difference is assumed as due to instrumental error, and the mean of the two results taken as the true value of the declination.

Inclination.—Each of the two needles was observed in the eight positions. The readings in these various positions differed to some extent, but the means accord. Besides the observations made with the plane of the instrument in the magnetic meridian, observations were made at several angles *out* of the meridian and the value of the inclination calculated by the formula $cot^2\,\theta = cot^2\,\eta + cot^2\,\eta^1$.

Intensity of the Force.—The adjustment of the apparatus for deflection and vibration, and the nature of the observations, were in

conformity with the instructions given in the Appendix to the "Manual of Terrestrial Magnetism," by Major-General Edward Sabine. The value of K was determined by a series of vibrations with and without the gun-metal cylinder No. 6, in December, 1860. The same value of $\pi^2 K$ is used in all the calculations, as there were no means of ascertaining its temperature corrections. The correction $1-\frac{P}{r_0^2}$ has not been applied. Its value as determined at Kew previously to the instruments being delivered to me was when $r_0=1$, $1-\frac{P}{r_0^2}=1{\cdot}001$, log. $=\cdot000434$: and when $r^0=1{\cdot}3$, $1-\frac{P}{r_0^2}=1{\cdot}00059$. log. $=\cdot000260$.

By comparing the times of vibration of the suspended magnet in December, 1860, and April, 1861, it will be seen that the magnet, which during the interval remained perfectly undisturbed in its box, had lost force.

In the subjoined table of the intensity of the magnetic force,

r_0 = The apparent distance between the centres of the deflecting and suspended magnets in the observation of deflections.

u_0 = The observed angle of deflection.

$\frac{m^1}{X^1}$ = The value of $\frac{m}{X}$ before the application of the correction $\left(1-\frac{P}{r_0^2}\right)$.

T = The time of vibration, corrected for rate of chronometer, arc of vibration, tension force of the suspending thread, temperature and induction.

K = The moment of inertia of the magnet, including its suspending stirrup and other appendages.

π = The ratio of the circumference to the diameter of the circle = 3·1415927.

m = The magnetic moment of the deflecting or vibrating magnet.

X = The horizontal component of the earth's magnetic force.

$$\frac{m}{X}=\tfrac{1}{2}r^3 \operatorname{Sin} u \left(\frac{1}{1+\frac{P}{r^2}+\text{ \&c.}}\right)$$

$$mX=\frac{\pi^2 K}{T^2}.$$

Magnetic Declination.

Levuka, Fiji Islands. Lat. 17° 41′ S. Long. 178° 52′ E.

	Date.			⊙ Altitude corrected.	⊙ True Azimuth.	⊙ Azimuth by Compass.	Magnetic Declination.	
		d.	h.	m.	° ′ ″	° ′	° ′	
A.M. Observations. 1860.	Dec.	18	19	15	23 54 19	108 22	98 56	9 26 E.
		20	19	00	21 10 04	108 56	99 32	9 24
		20	19	30	27 52 28	107 42	98 16	9 26
		23	19	00	21 27 19	108 52	99 29	9 23 } 9° 25′·0
		25	19	15	24 06 41	108 17	98 52	9 25
		26	19	10	22 57 16	108 28	99 04	9 24
		27	18	45	17 33 18	109 33	100 06	9 27
P.M. Observations. 1861.	Jan.	18	04	55	23 13 03	105 17	114 33	9 16 E.
		18	05	05	20 20 33	105 56	115 12	9 16
		24	05	05	20 07 11	104 31	113 46	9 15
		25	05	00	21 29 21	103 57	113 12	9 15 } 9° 15′·4
		25	05	10	19 52 36	104 19	113 35	9 16
	Feb.	18	04	40	24 47 42	94 55	104 10	9 15
		18	04	55	22 35 02	95 32	104 47	9 15

Mean Magnetic Declination 9° 20′·2 E.

Magnetic Inclination.

Levuka, Fiji Islands. Lat. 17° 41′ S. Long. 178° 52′ E.

Date.		Needle.	Azimuth.	Poles direct.	Poles reversed.	Mean.	Dip deduced.
1861.	Hours.		°	° ′	° ′	° ′	° ′
Jan. 7	21—23	No. 1	Magnetic meridian.	36 15·44	35 50·25	36 01·8	36 01·80
8	22—24	,,	° ″	36 09·25	35 51·25	36 00·25	36 00·25
13	22—24	,,	,,	36 11·40	35 45·60	35 58·50	35 58·50
22	2—4	,,	,,	36 07·00	35 44·25	35 55·62	35 55·62*
23	22—24	,,	,,	36 14·00	35 49·81	36 01·90	36 01·90
Mar. 17	20—24	,,	,,	36 17·40	35 36·56	35 57·00	35 57·00
19	22h to	,,	45° E. of Magnetic meridian	46 11·81	45 36·31	45 54·06	36 06·83
20	01	,,	at right angles to this position.	46 11·69	45 35·31	45 53·50	
21	22 to	,,	70° E. of Magnetic meridian	65 06·62	64 29·62	64 48·12	36 02·43
22	01	,,	at right angles to this position.	38 04·19	37 26·40	37 45·30	
Apr. 2	22 to	,,	45° W. of Magnetic meridian	46 28·44	45 57·69	46 13·06	35 59·48
3	01	,,	at right angles to this position.	45 36·62	45 04·75	45 20·68	
3	22—24	,,	Magnetic meridian.	36 15·62	35 43·94	35 59·78	35 59·78

Mean Magnetic Inclination by Needle No. 1 = 36° 00′·36

Jan. 8	0—01	No. 2	Magnetic meridian.	36 10·90	35 48·30	35 59·60	35 59·60
9	22—24	,,	° ″	36 14·12	35 50·44	36 02·28	36 02·28
14	22—24	,,	,,	36 13·25	35 45·75	35 59·50	35 59·50
21	22—24	,,	,,	36 15·06	35 45·44	36 00·25	36 00·25
24	22—24	,,	,,	36 13·90	35 51·00	36 02·40	36 02·40
Mar. 18	22—24	,,	,,	36 17·56	35 42·75	36 00·25	36 00·25
20	22h to	,,	45° E. of Magnetic meridian.	46 04·75	45 23·00	45 43·87	35 56·89
21	01	,,	at right angles to this position.	45 58·06	45 27·50	45 42·80	
22	21—24	,,	70° E. of Magnetic meridian	64 50·31	64 12·75	64 31·53	36 01·01
		,,	at right angles to this position.	36 00·00	37 32·94	37 46·47	
Apr. 1	21—24	,,	45° W. of Magnetic meridian	46 16·00	45 50·94	46 03·47	35 58·56
		,,	at right angles to this position.	45 46·31	45 07·87	45 27·09	
5	2—4	,,	Magnetic meridian.	36 15·75	35 50·44	36 03·09	36 03·09

Mean Magnetic Inclination by Needle No. 2 = 36° 00′·38

* This result was so much below the average that the observations were repeated, but without causing any change.

Intensity of the Magnetic Force.

Levuka, Fiji Islands. Lat. 17° 41′ S. Long. 178° 52′ E.

Horizontal Component { Magnet H1., deflecting. Magnet S. H1., suspended. Temperature reduced to 20°.

Date.	r_0	u_0	$\log \frac{m'}{X'}$	$\log T^2$	$\pi^2 K$.	mX.	X.
	foot.	° ′ ″					
1860. Dec. 8	1·0	6 36 32·5	8·76491	1·14513	1·67532	0·53019	7·6320
8	1·3	3 00 27·5	8·76548	,,	,,	,,	7·6270
11	1·0	6 37 02·5	8·76552	1·14607	,,	0·52925	7·6184
11	1·3	3 00 17·5	8·76515	,,	,,	,,	7·6217
12	1·0	6 36 50·0	8·76604	1·14655	,,	0·52877	7·6184
12	1·3	3 00 25·0	8·76511	1·14657	,,	0·52875	7·6177
1861. Apr. 16	1·0	6 20 18·75	8·74666	1·16709	,,	0·50823	7·5994
16	1·3	2 52 48·75	8·74632	,,	,,	,,	7·6024
17	1·0	6 19 31·25	8·74517	1·16674	,,	0·50858	7·6155
17	1·3	2 52 38·75	8·74553	,,	,,	,,	7·6124
18	1.0	6 19 46·25	8·74569	1·16680	,,	0·50852	7·6105
18	1·3	2 52 36·25	8·74534	,,	,,	,,	7·6128
19	1·0	6 19 00·	8·74497	1·16650	,,	0·50882	7.6194
19	1·3	2 52 22·5	8·74519	,,	,,	,,	7·6175
						Mean X = 7·6161	

Total Magnetic Force = Horizontal Component × sec. Inclination = 7·6161 × sec. 36°·00′·37 = 9·4147.

METEOROLOGICAL OBSERVATIONS.

The Meteorological instruments consisted of a Marine Barometer; a Maximum self-registering Thermometer; a Minimum self-registering Thermometer; a Dry-bulb Thermometer; a Wet-bulb Thermometer; a Robinson's Anemometer; and a Rain-gauge.

The barometer and the thermometers had been compared with the standard instruments at Kew, and their corrections determined.

The barometer was fixed in the instrument-room of the house at 110·08 ft. above the mean level of the sea. The height was ascertained by levelling with the reading telescope (to which a spirit-level was attached) of the vibration apparatus of the unifilar magnetometer. Levelling staves were made, and graduated from the gun-metal standard measure belonging to the deflection apparatus. The operation of levelling was repeated in the contrary direction, and although the telescope and level were so small, the two results differed by only 0·35 ft.

The thermometers were placed in the western verandah, in latticed cases, to protect them from reflected heat. The self-registering thermometers were read off, and their indexes set, at 9 o'clock A.M. The elasticity of vapour and the humidity of the air have been deduced from the readings of the dry and wet bulb thermometers by means of Glaisher's Hygrometrical Tables.

The anemometer was observed twice a-day, at 9 o'clock A.M. and 3 o'clock P.M. It was allowed to revolve half an hour each time, and the recorded number of revolutions of the cups converted into *miles per hour*. The instrument when in use was fixed on the top of an upright post, in a free space near the house.

The rain-gauge was placed on the ground in an open place about 30 yards from the house. The quantity of rain collected was measured each morning at 9 o'clock.

METEOROLOGICAL REGISTER KEPT AT LEVUKA, FIJI ISLANDS.

110 feet above the mean level of the sea.

Date, 1861.		THERMOMETERS. (Corrected.)				Elastic Force of Vapour.	Humidity. Saturation=100.	BAROMETER. (Corrected for Index error.)		WIND.		CLOUDS.		Rain in 24 Hours.	REMARKS.
Month and Day.	Hours.	Self-registering.		Dry Bulb.	Wet Bulb.			Height.	Attached Thermom.	Direction.	Force.	Form.	Amount. 0—10.		
		Max.	Min.												
		°	°	°	°	in.		in.	°					in.	
JAN. 1	9 a.m.	91·9	77·0	81·1	76·6	0·828	78	29·960	80·3	N.	Fr. br.	Cm. st.	10	0·30	
	3 p.m.			82·4	76·3	·790	72	·930	82·5	N.	Fr. br.	Cm. st.	10		
2	9 a.m.	86·0	77·6	84·4	79·5	·907	76	30·000	85·5	N.E.	Light	Cm. st.	7	0·01	
	3 p.m.			85·8	80·0	·908	73	29·936	84·0	N.E.	Light	Cm. st.	10		
3	9 a.m.	86·8	77·5	83·2	79·7	·937	82	·934	82·0	N.E.	Light	Cm. st.	8	0·06	Showery in the morning.
	3 p.m.			83·7	78·3	·859	74	·846	82·5	E.	Light	Cm. st.	10		
4	9 a.m.	84·8	77·0	81·1	78·1	·906	85	·860	82·0	N.E.	Light	Cm. st.	10	0·13	
	3 p.m.			85·7	77·6	·795	64	·816	86·0	N.	Vy. light	Cm. st.	10		
5	9 a.m.	86·1	77·7	83·8	78·7	·876	76	·828	83·0	N.E.	Light	Cm. st.	8	0·00	Occasional showers.
	3 p.m.			86·9	79·9	·883	69	·758	85·0	N.	Light	Cm. st.	7		
6	9 a.m.	86·6	77·8	81·1	76·7	·833	78	·812	80·5	N.W.	Light	St.	10	1·14	
	3 p.m.			80·1	75·3	·786	76	·782	80·0	W.	Light	St.	9		
7	9 a.m.	80·4	76·5	79·4	75·7	·818	82	·920	80·5	N.	Light	Nim.	10	0·24	Rain.
	3 p.m.			86·5	79·3	·861	68	·866	84·0	N.	Light	Cm. st.	6		
8	9 a.m.	85·2	77·0	80·9	75·5	·782	74	·896	80·5	N.W.	Light	Cm. st.	9	0·14	
	3 p.m.			80·7	76·4	·826	79	·812	81·0	N.W.	Light	Cm. st.	10		Showery. Wind in gusts.
9	9 a.m.	86·9	76·0	79·4	74·2	·751	74	·816	78·5	W.	Light	Cm. st.	10	0·15	
	3 p.m.			78·7	75·3	·812	82	·752	79·0	W.	Light				
10	9 a.m.	81·5	76·0	81·0	75·8	·793	75	·744	80·2	W.	Gusty	St. Nim.	10	0·99	Showery all day. Wind in gusts.
	3 p.m.			78·0	73·8	·756	78	·666	80·0	W.	Gusty	Nim.	10		
11	9 a.m.	80·5	74·9	80·1	76·2	·827	81	·652	79·4	N.W.	Strong	Nim.	10	2·03	Rain. High wind in gusts.
	3 p.m.			77·7	74·0	·770	81	·556	78·0	N.W.	Strong	Nim.	10		
12	9 a.m.	82·5	75·3	82·9	75·6	·752	67	·736	83·3	S.E.	Light	Cm.	3	0·45	
	3 p.m.			79·9	75·0	·777	76	·730	81·5	S.	Light	Nim.	10		Rain.
13	9 a.m.	85·6	72·4	85·6	75·7	·716	58	·892	81·5	S.E.	Light	Cm.	2	0·13	
	3 p.m.			85·5	76·1	·734	60	·866	82·0	S.	Fr. br.	Cm.	1		

14	9 a.m.	84·4	74·7	82·0	75·7	·772	71	·986	84·0	S.E.	Fr. br.	Cm.	4	0·23	
	3 p.m.			82·2	75·7	·768	70	·936	82·0	S.E.	Fr. br.	Cm.	7		
15	9 a.m.	84·4	76·0	82·6	76·1	·778	70	·992	84·0	S.E.	Fr. br.	Cm. st.	6	0·00	
	3 p.m.			84·8	76·5	·762	64	·914	82·0	S.	Fr. br.	Cm. st.	5		
16	9 a.m.	84·5	76·7	83·2	76·6	·789	70	·916	84·0	E.	Fr. br.	Cm. st.	4	0·00	
	3 p.m.			83·1	76·6	·790	70	·866	82·0	S.	Fr. br.	Cm.	4		
17	9 a.m.	84·9	76·6	82·1	75·9	·779	71	·890	81·5	S.E.	Fr. br.	Cm. st.	7	0·00	
	3 p.m.			81·7	74·4	·722	68	·816	81·5	S.	Fr. br.	Cm. st.	8		
18	9 a.m.	84·7	75·3	82·1	73·6	·683	62	·920	83·5	S.E.	miles 5·6	Cm.	1	0·00	
	3 p.m.			87·5	76·2	·709	54	·856	83·3	S.	5·3	Cm.	1		
19	9 a.m.	86·8	74·7	82·9	76·4	·786	70	·920	83·0	S.E.	6·6	Cm.	5	0·00	
	3 p.m.			86·7	78·6	·825	64	·866	84·7	S.E.	6·1	Cm.	3		
20	9 a.m.	87·6	72·8	73·4	71·0	·715	87	·892	75·0	E.	Vy. light	Nim.	10	0·90	Rain. Thunder and lightning at night, followed by rain.
	3 p.m.			81·4	78·2	·899	84	·836	81·5	S.E.	Fr. br.	Str.	10		
21	9 a.m.	80·9	72·6	83·0	78·7	·890	79	·820	84·5	S.E.	1·80	Cm. st.	9	0·08	
	3 p.m.			84·5	78·8	·883	73	·762	82·5	0	Calm	Cm. st.	10		
22	9 a.m.	86·3	72·8	83·5	78·5	·872	76	·864	83·0	N.	5·36	Cm. st.	10	0·01	
	3 p.m.			85·0	78·7	·859	71	·820	85·0	0	Calm	Cm. st.	10		Heavy rain at 4 o'clock, and at night.
23	9 a.m.	87·0	72·3	84·2	79·6	·915	77	·912	85·0	N.	3·76	Cm. st.	4	0·79	
	3 p.m.			84·4	79·6	·912	76	·868	84·8	0	Calm	Cm. st.	6		Distant thunder and lightning.
24	9 a.m.	87·0	76·4	84·7	80·1	·932	78	·944	86·0	N.E.	2·21	Cm.	3	0·01	
	3 p.m.			89·8	81·0	·883	63	·868	86·0	N.	2·95	Cm.	1		
25	9 a.m.	90·1	76·5	84·8	79·5	·901	75	·950	85·5	0	Calm	Cm.	3	0·00	
	3 p.m.			90·9	81·5	·889	61	·900	86·0	S.E.		Cm.	5		
26	9 a.m.	90·3	78·0	85·9	79·5	·882	70	·962	86·0	S.E.	5·37	Cm.	5	0·00	
	3 p.m.			86·4	79·5	·873	69	·888	85·0	S.E.	6·63	Cm.	6		Rain at night.
27	9 a.m.	89·5	77·0	82·9	79·4	·927	83	·952	82·0	E.	3·75	Cm. st.	7	0·20	Distant thunder during the day. Terrific thunder-storm at night, very close. Shock of earthquake felt here and at the island of Wakaya.
	3 p.m.			85·4	79.5	·891	72	·902	83·6	S.E.	2·86	Cm. st.	8		
28	9 a.m.	86·4	75·0	80·6	76·0	·809	78	·950	80·4	N. b. W.	Vy. light	Cirro. st.	6	0·98	
	3 p.m.			82·9	78·1	·863	77	·912	84·0	E.	6·98	Cirro. st.	9		Thunder and lightning in the evening, with much rain.
29	9 a.m.	85·0	74·7	83·1	78·6	·883	78	·940	83·0	N.E.	3·22	Cirro. st.	8	1·32	
	3 p.m.			83·8	78·6	·880	75	·896	83·5	0	Calm	Cum. st.	10		Distant thunder. Thunder and lightning with much rain at night.
30	9 a.m.	85·9	74·5	79·8	76·7	·861	84	·906	80·0	S.W.	Vy. light	Cirro. st.	8	1·18	Sun vertical, passing to the north.
	3 p.m.			81·4	77·9	·884	83	·862	82·0	S.	Vy. light	Cm. st.	6		
31	9 a.m.	84·0	75·5	80·8	76·9	·848	81	·884	80·7	E.	3·22	Cm. st.	8	0·18	
	3 p.m.			83·4	78·3	·864	76	·840	81·5	E.	2·15	Cm. st.	10		Showery. Rain at night.
Means	9 a.m.	85·6	75·7	82·1	77·0	·830	76	29·892	82·2						
	3 p.m.			83·8	77·6	·829	72	29·836	82·8						

Total Rain in month In. 11·65

METEOROLOGICAL REGISTER KEPT AT LEVUKA, FIJI ISLANDS.

110 feet above the mean level of the sea.

Date, 1861.		THERMOMETERS. (Corrected.)				Elastic Force of Vapour.	Humidity. Saturation=100.	BAROMETER. (Corrected for Index error.)		WIND.		CLOUDS.		Rain in 24 Hours.	REMARKS.
Month and Day.	Hours.	Self-registering.		Dry Bulb.	Wet Bulb.			Height.	Attached Thermom.	Direction.	Force.	Form.	Amount. 0—10.		
		Max.	Min.												
		°	°	°	°	in.		in.	°		miles.			in.	
FEB. 1	9 a.m.	85·5	74·8	78·1	74·8	0·799	83	29·806	77·4	0	Calm	Nim.	10	0·89	
	3 p.m.			79·9	76·7	·856	84	·770	79·0	0	Calm	Nim.	10		Heavy showers. Rain at night.
2	9 a.m.	79·0	74·8	79·1	76·6	·849	88	·686	78·2	S.E.	5·83	Str.	10	0·76	
	3 p.m.			77·4	75·2	·831	88	·624	77·0	0	Calm	Nim.	10		Raining heavily all day.
3	9 a.m.	78·5	72·8	80·9	77·3	·865	82	·630	79·5	N.	4·12	Cm. st.	10	1·91	
	3 p.m.			85·0	78·0	·826	68	·612	83·5	N.	4·65	Cm. st.	8		Thunder and lightning with rain at night.
4	9 a.m.	86·0	75·6	80·6	77·3	·871	83	·712	79·2	N. b. W.	5·74	St. Nim.	10	1·06	
	3 p.m.			82·9	78·3	·873	78	·686	84·0	N. b. W.		Cm. st.	9		Showery. Lightning and rain at night.
5	9 a.m.	83·0	76·0	83·5	79·8	·937	82	·836	83·0	N. b. E.	Vy. light	Nim.	10	0·42	
	3 p.m.			79·1	76·7	·871	88	·800	80·0	S.E.	Vy. light	Nim.	10		Heavy showers. Thunder. Raining nearly all day.
6	9 a.m.	84·2	74·5	79·5	76·8	·860	85	·896	79·2	N.W.	Vy. light	St.	10	3·53	
	3 p.m.			82·5	78·8	·906	82	·864	81·8	0	Calm	St.	10		Rain at night.
7	9 a.m.	82·9	76·0	80·8	77·7	·886	85	·952	80·0	S.E.	4·23	St.	10	0·25	
	3 p.m.			81·4	77·7	·875	82	·916	83·0	0	Calm	Nim.	10		Showery. Thunder-storm with rain in the evening.
8	9 a.m.	84·9	75·1	83·1	79·4	·923	82	·920	82·5	S. b. E.	5·92	Cm. st.	7	4·10	
	3 p.m.			82·8	78·1	·865	77	·864	84·0	S.E.	7·00	Cm. st.	7		
9	9 a.m.	84·2	75·1	82·1	77·2	·837	76	·908	84·4	E. b. S.		Cir.	5	0·00	
	3 p.m.			84·2	77·5	·814	69	·870	83·0	S.E.	6·01	Cm. st.	9		
10	9 a.m.	83·3	75·6	83·0	75·3	·737	65	·924	82·5	S.	7·52	Cm. st.	2	0·00	
	3 p.m.			83·9	76·4	·771	66	·870	82·5	S. b. E.	7·71	Cm.	5		A few short showers.
11	9 a.m.	83·5	76·7	80·1	76·3	·832	81	·916	80·0	S. b. E.	8·96	St.	10	0·15	Fresh breeze. Squally.
	3 p.m.			80·1	76·5	·841	82	·866	80·4	S.E.	11·57	Nim.	10		
12	9 a.m.	82·0	76·8	79·5	77·0	·877	88	·854	79·5	E.	3·58	St.	10	0·02	
	3 p.m.			82·1	76·7	·814	74	·816	82·0	S. b. E.	5·38	St.	10		

13	9 a.m.	82·6	76·2	82·9	77·7	·845	75	·916	81·5	N.	2·51	Cm. st.	7	0·00	
	3 p.m.			86·5	78·1	·805	63	·882	86·0	N.	3·40	Cm. st.	7		Thunder and lightning with rain at night.
14	9 a.m.	87·4	73·5	76·9	74·4	·804	87	·908	77·5	0	Calm	Nim.	10	4·20	Rain at intervals all day.
	3 p.m.			81·1	76·2	·809	76	·856	81·0	N.	Vy. light	Cm. st.	10		Thunder and lightning in the evening.
15	9 a.m.	83·0	74·6	83·0	78·6	·885	78	·916	83·0	N.N.E.	2·33	Cm.	5	0·64	
	3 p.m.			81·9	77·5	·856	79	·846	83·0	N.N.W.	Vy. light	Cm. st.	8		Showery.
16	9 a.m.	83·2	75·5	79·1	74·7	·778	78	·896	78·0	W.	Vy. light	Cm. Cir.	6	0·75	
	3 p.m.			80·6	76·6	·837	81	·856	82·0	N.W.	Vy. light	Cm. Nim.	10		Showery throughout the day and at night.
17	9 a.m.	81·9	74·0	78·9	74·4	·769	77	·916	77·5	0	Calm	St. Nim.	10	1·90	Rain. Showery in the forenoon.
	3 p.m.			83·3	76·4	·780	68	·868	82·0	N.W.	Light	Cry. st.	8		
18	9 a.m.	84·0	75·8	84·7	79·7	·912	76	·964	84·6	N. b. E.	2·51	Cm.	2	0·22	
	3 p.m.			87·8	80·5	·894	68	·916	84·0	S.E.	3·05	Cm.	2		A little rain at night.
19	9 a.m.	87·0	77·5	82·1	77·2	·837	76	·942	82·4	S.	7·53	Cm.	9	0·04	Fresh breeze with squalls.
	3 p.m.			84·5	78·6	·862	72	·864	82·3	S.	8·60	Cm.	6		
20	9 a.m.	85·0	76·0	82·0	77·2	·839	77	·876	82·0	S.E.	9·83	Cm. st.	5	0·11	
	3 p.m.			82·1	75·9	·779	71	·806	81·0	E.	11·82	St.	10		High wind with squalls.
21	9 a.m.	85·0	76·1	79·1	75·8	·828	84	·802	80·0	S.E.	9·50	Cm. st.	10	0·07	High wind with squalls. Showery.
	3 p.m.			80·3	75·5	·792	76	·702	80·2	S.E.	11·62	St.	10		
22	9 a.m.	83·3	74·1	80·2	76·2	·825	80	·610	79·0	N.W.	4·65	Cir.	4	0·89	
	3 p.m.			87·3	78·5	·809	62	·608	87·5	N.W.	4·65	Cm.	5		
23	9 a.m.	87·8	72·0	80·8	76·7	·839	80	·834	81·0	N.N.E.	Vy. light	Cm. st.	9	0·01	
	3 p.m.			83·1	76·7	·796	70	·850	83·5	N.N.E.	3·40	St.	10		
24	9 a.m.	87·3	78·3	86·9	81·5	·964	74	·992	81·0	E.N.E.	3·22	Cm. st.	5	0·00	
	3 p.m.			85·0	79·6	·902	74	·968	84·2	E.N.E.	4·47	Cm.	5		
25	9 a.m.	88·0	77·6	83·9	79·1	·894	77	30·008	83·0	S.E.	5·74	Cm. st.	7	0·00	Occasional short squalls.
	3 p.m.			81·9	77·5	·855	79	29.940	81·5	E.		Cm. st.	10		
26	9 a.m.	87·0	77·1	83·1	78·2	·864	76	·980	83·0	E.	6·64	Cm. st.	7	0·17	
	3 p.m.			85·0	77·7	·812	67	·924	86·0	E.	3·04	Cm. st.	7		
27	9 a.m.	87·5	77·0	83·3	77·0	·805	71	·968	86·0	S.E.	6·45	Cm.	6	0·00	
	3 p.m.			86·1	78·3	·820	65	·922	85·5	E.		Cm. st.			
28	9 a.m.	87·2	74·6	82·1	78·7	·909	83	·990	82·0	S.E.	Vy. light	Cm.	7	0·79	
	3 p.m.			83·9	78·6	·870	75	·940	83·5	E.S.E.	4·90	Cir. Cm.	8		
Means	9 a.m.	84·4	75·7	81·4	77·2	·852	80	29.877	81·0	Total Rain in month				In. 22·88	
	3 p.m.			82·9	77·5	·836	75	29.832	82·6						

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Month and Day.	Hours.	Self-registering. Max.	Self-registering. Min.	Dry Bulb.	Wet Bulb.			Height.	Attached Thermom.	Direction.	Force.	Form.	Amount. 0—10.		
MAR.		°	°	°	°	in.		in.	°		miles.			in.	
1	9 a.m.	85·0	75·1	81·2	76·7	0·831	78	29·992	82·5	0	Calm	Cm. st.	3	0·02	
	3 p.m.			87·5	78·6	·811	62	·918	85·5	N.	Vy. light	Cir. Cm.	4		Thunder and lightning with rain at night.
2	9 a.m.	89·0	75·9	81·0	76·1	·807	76	·936	81·0	N.W.	3·22	Cir. Cm.	5	0·60	
	3 p.m.			81·3	77·7	·877	82	·842	82·3	N.W.	4·65	Cm. st.	10		Showery. Wind in gusts at night.
3	9 a.m.	84·0	75·4	79·1	75·2	·800	81	·798	78·0	N.N.W.	6·10	St. Nim.	10	0·41	
	3 p.m.			78·9	75·0	·794	80	·700	79·0	W.		Nim.	10		Heavy rain. Thunder and lightning with rain at night.
4	9 a.m.	80·9	75·5	76·4	73·1	·753	85	·792	76·0	W.	Vy. light	St. Nim.	10	1·37	
	3 p.m.			78·4	74·3	·772	79	·756	79·5	W.	Vy. light	Nim.	10		Showery. Heavy rain at night.
5	9 a.m.	80·1	73·7	76·8	72·9	·739	79	·890	76·0	N.W.	4·65	St.	10	2·44	
	3 p.m.			78·1	75·4	·827	86	·852	79·0	N.W.	2·86	St. Nim.	10		Dull. Showery.
6	9 a.m.	79·0	74·9	78·8	76·0	·843	85	·950	79·0	N.W.	Vy. light	St.	10	0·36	
	3 p.m.			83·2	77·7	·839	74	·908	83·0	N.N.W.	Vy. light	Cm. st.	9		Dull. Wind changed to E. at 5 p.m. Rain at night.
7	9 a.m.	84·0	76·5	83·3	79·2	·913	80	·968	84·2	E.	5·38	Cm.	3	0·14	
	3 p.m.			84·2	79·6	·915	78	·888	82·7	E.S.E.	5·01	Cm.	6		
8	9 a.m.	86·5	77·8	83·9	79·5	·914	79	·952	84·5	E.S.E.	8·04	Cm.	4	10·03	
	3 p.m.			84·0	78·8	·878	75	·870	84·5	S.E.	8·96	Cm. st.	10		Fresh breeze. Thunder and lightning with rain at night.
9	9 a.m.	86·3	76·9	80·9	77·4	·870	83	·890	81·0	S.E.	7·90	Cm. st.	10	0·10	Fresh breeze. Squally.
	3 p.m.			83·8	79·0	·891	77	·836	84·0	E.S.E.	8·96	Cm. st.	9		
10	9 a.m.	86·0	77·1	81·5	76·7	·826	77	·876	84·0	S.E.	8·60	St.	10	0·05	
	3 p.m.			81·2	77·7	·879	83	·812	83·0	S.E.	9·68	St.	10		Squally. Lightning and rain at night.
11	9 a.m.	81·5	75·5	77·9	75·7	·846	88	·884	78·5	N.E.	Light	Nim.	10	1·11	Showery.
	3 p.m.			80·8	77·7	·886	85	·842	80·2	E.	4·83	St. Nim.	10		Rain at night.
12	9 a.m.	80·2	75·1	75·7	73·8	·798	90	·866	77·8	W.N.W.	Vy. light	St.	10	3·70	
	3 p.m.			77·6	75·6	·847	89	·792	78·0	E.	Vy. light	Nim.	10		Heavy rain. Rain at night.
13	9 a.m.	77·0	73·2	78·1	75·7	·841	87	·856	87·8	S.S.E.	5·74	St.	10	2·02	
	3 p.m.			80·0	76·4	·839	82	·772	79·2	0	Calm	St.	10		Rain at night.

14	9 a.m.	79·0	[illegible]	77·1	73·7	·768	82	·842	75·7	N.	Vy. light	St.	10	3·12	Light showers.
	3 p.m.			79·1	[illegible]	·823	83	·770	79·5	0	Calm	St. Nim.	10		
15	9 a.m.	78·5	71·0	80·6	77·7	·890	86	·890	79·8	N.N.E.	Light	St.	10	0·24	Showery.
	3 p.m.			77·3	73·6	·760	81	·834	79·5	W.N.W.	Vy. light	St. Nim.	10		
16	9 a.m.	79·8	75·3	81·1	76·9	·842	79	·918	80·5	W.N.W.	Vy. light	St.	10	0·04	
	3 p.m.			84·5	79·7	·916	77	·866	83·5	N.	Vy. light	St.	10		
17	9 a.m.	84·0	77·9	82·2	78·7	·907	83	·964	81·2	N.W.	Vy. light	St.	10	0·00	
	3 p.m.			84·2	79·1	·890	76	·900	83·5	N.	Vy. light	Cir. Cm.	8		
18	9 a.m.	86·6	77·0	82·9	79·3	·922	82	·998	83·0	S.E.	Vy. light	Cir. Cm.	4	0·00	
	3 p.m.			85·4	80·0	·915	74	·920	83·0	S.E.	Light	Cir. Cm.	6		
19	9 a.m.	85·0	78·5	83·0	79·1	·910	80	·942	82·0	E.S.E.	5·92	Cm. st.	10	0·05	
	3 p.m.			83·6	78·6	·900	76	·876	82·5	E.S.E.	3·94	Cm. st.	8		
20	9 a.m.	86·0	76·0	84·2	79·4	·905	77	·918	84·5	E. b. N.	3·04	Cm.	5	0·00	
	3 p.m.			88·2	80·5	·885	66	·856	83·8	E. b. N.	3·94	Cm.	1		
21	9 a.m.	87·5	76·6	83·0	77·7	·842	75	·946	83·8	N.	1·97	Cm.	5	0·02	Thunder and lightning with rain in the evening.
	3 p.m.			89·3	79·6	·825	59	·876	84·2	N.	1·43	Cm.	2		
22	9 a.m.	89·0	74·2	81·5	77·2	·849	79	·972	81·2	E.N.E.	Vy. light	Cm. Nim.	8	0·12	Showery. Heavy rain at night.
	3 p.m.			85·5	78·0	·817	66	·890	81·5	N.E.	2·33	Cm.	7		
23	9 a.m.	84·6	72·7	80·2	76·0	·816	79	·912	80·2	S.E. b. S.	Vy. light	Cir. Cm.	5	0·70	Heavy rain at night.
	3 p.m.			85·7	78·0	·813	66	·836	82·8	N.E.	Vy. light	Cir. Cm.	5		
24	9 a.m.	86·0	74·0	77·2	74·0	·779	83	·836	79·0	N.	Vy. light	Cm. st.	10	1·05	Showery. High wind and rain at night.
	3 p.m.			80·7	75·7	·795	75	·788	83·0	N.	Vy. light	St.	10		
25	9 a.m.	80·0	75·0	76·7	74·4	·807	88	·820	77·0	N.N.W.	9·86	St. Nim.	10	1·85	High wind. Heavy rain.
	3 p.m.			75·6	73·5	·786	89	·824	77·4	N.N.W.		Nim.	10		
26	9 a.m.	79·0	73·2	78·8	74·3	·765	77	·968	77·8	N.W.	4·83	Cm. st.	10	1·84	Wind in gusts.
	3 p.m.			80·1	74·9	·769	74	·916	79·0	N. b. W.	Light	Cir. Cm.	8		
27	9 a.m.	81·0	76·3	81·8	75·7	·776	72	30·016	82·8	NW. b. N	3·94	Cir. Cm.	4	0·86	Showery, distant thunder. Lightning at night.
	3 p.m.			80·5	75·7	·799	77	29·954	82·5	W.N.W.	3·58	St. Nim.	10		
28	9 a.m.	86·0	75·4	80·1	75·7	·805	78	30·006	79·0	0	Calm	Cir. Cm.	7	0·02	Thunderstorm in the afternoon.
	3 p.m.			82·7	77·8	·854	76	29·948	83·0	N.W.	Vy. light	Cir. Cm.	9		
29	9 a.m.	86·5	72·9	80·8	76·7	·839	81			0	Calm	Cir.	1	0·85	Heavy rain in afternoon. Distant thunder.
	3 p.m.														
30	9 a.m.	84·8	75·6	81·1	77·6	·876	83	30·018	81·0	0	Calm	Cir. Cm.	5	0·20	Thunder and lightning in the evening and nearly all night.
	3 p.m.			86·7	78·3	·811	63	29·958	85·0	N.W.	5·74	Cir. Cm.	3		
31	9 a.m.	87·6	75·2	81·0	77·6	·878	83	30·064	81·0	0	Calm	St.	9	0·02	Thunder and lightning in the evening and at night.
	3 p.m.			85·0	78·6	·854	70	·004	82·3	N. b. E.	1·07	Cm. st.	10		
Means	9 a.m.	83·6	75·2	80·3	76·4	·809	78	29·923	80·7	Total Rain in month				In. 23·93	
	3 p.m.			82·4	77·3	·814	74	29·860	81·9						

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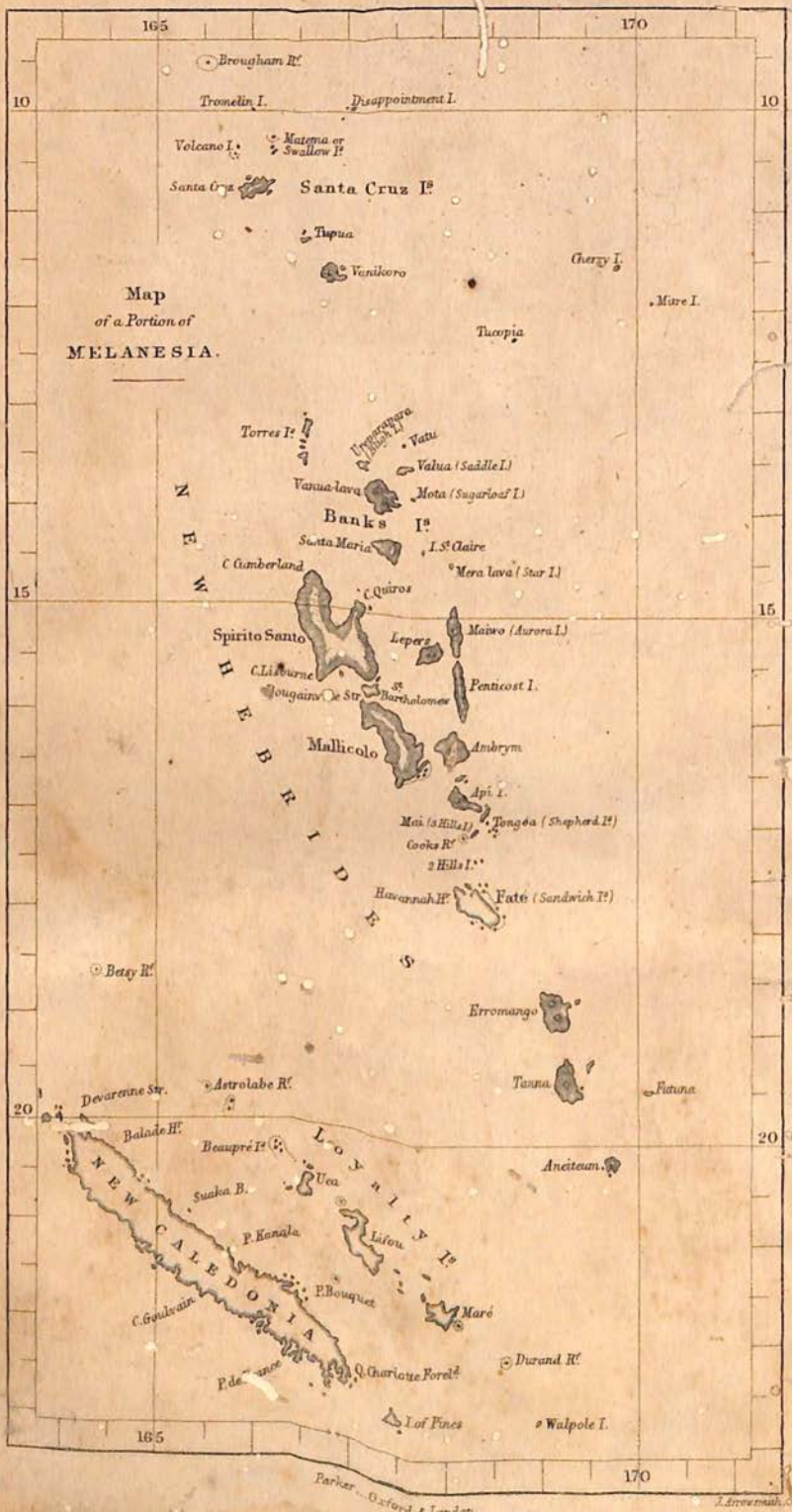
Month and Day.	Hours.	Self-registering. Max.	Self-registering. Min.	Dry bulb.	Wet Bulb.			Height.	Attached Thermom.	Direction.	Force.	Form.	Amount. 0—10.		
		°	°	°	°	in.		in.	°		miles.			in.	
APRIL 1	9 a.m.	86·0	75·0	81·1	75·7	0·786	74	30·078	79·8	S.	3·94	Cir. Cm.	5	0·17	
	3 p.m.			83·1	75·7	·751	67	·024	81·3	S. b. E.	5·38	Cm.	7		Showery in the evening.
2	9 a.m.	83·0	74·9	80·3	73·6	·711	69	·078	81·0	S.S.E.	6·35	Cm.	7	0·03	
	3 p.m.			81·1	73·0	·674	64	·000	80·0	S.	4·85	Cm. st.	10		
3	9 a.m.	81·5	74·9	80·6	75·8	·801	77	·024	81·5	S.	Vy. light	Cm.	5	0·00	
	3 p.m.			87·4	79·5	·853	65	29·952	83·0	S.E.	2·51	Cm.	3		Heavy rain, and some thunder and lightning at night.
4	9 a.m.	86·0	74·0	79·1	74·8	·782	79	30·002	78·0	E.	Vy. light	Cm.	10	2·16	
	3 p.m.			81·2	77·4	·864	81	29·926	80·0	E.	Vy. light	St.	10		Heavy rain.
5	9 a.m.	80·5	74·1	81·1	75·9	·796	75	·970	81·2	S.E.	3·04	Cm.	4	1·27	
	3 p.m.			85·2	77·7	·809	66	·906	82·0	S.S.E.	4·12	Cm. st.	5		Squally with rain in the evening.
6	9 a.m.	84·4	73·6	81·1	75·7	·787	74	·970	82·3	E.	4·12	Cm.	4	0·04	
	3 p.m.			87·1	78·9	·831	64	·886	82·5	E. b. S.	2·69	Cir. Cm.	5		
7	9 a.m.	85·4	75·2	79·7	76·3	·840	83	·966	79·4	0	Calm	St.	10	0·15	
	3 p.m.			79·8	75·7	·811	80	·892	79·0	0	Calm	St.	10		Distant thunder. Showery. Lightning with rain at night.
8	9 a.m.	79·0	72·0	76·8	73·8	·778	84	·940	76·6	0	Calm	St. Nim.	10	1·22	
	3 p.m.			77·3	74·0	·778	83	·864	77·2	0	Calm	St. Nim.	10		Showery.
9	9 a.m.	77·8.	72·6	78·0	73·8	·756	78	·924	77·4	S.	3·05	Cm. st.	6	0·63	
	3 p.m.			83·7	76·7	·786	68	·854	80·0	S.	3·58	Cm. st.	8		
10	9 a.m.	83·2	72·3	79·6	75·0	·782	78	·908	79·0	S.E.	Vy. light	Cm.	4	0·03	
	3 p.m.			85·9	77·7	·733	64	·840	80·8	S.	Vy. light	Cm.	3		Showery in the evening.
11	9 a.m.	84·2	73·4	80·5	76·7	·844	82	·942	81·0	S.E.	Vy. light	Cm.	2	0·22	
	3 p.m.			87·0	78·3	·806	62	·890	82·0	0	Calm	Cm.	1		Rain at night.
12	9 a.m.	86·0	75·0	79·7	75·9	·821	82	30·008	79·2	S.S.E.	Vy. light	Cm.	7	0·11	
	3 p.m.			88·0	80·5	·889	67	29·942	82·5	N.	Vy. light	Cir. Cm.	2		
13	9 a.m.	87·2	76·8	80·1	75·3	·787	76	3 ·016	81·0	0	Calm	St.	9	0·00	
	3 p.m.			85·7	79·0	·866	69	29·936	82·0	S.E.	3·05	Cm.	5		

	[illegible]	[illegible]	[illegible]	83·8	77·0	·797	69	29·908	82·3	[illegible]	3·58	Cm.	9	[illegible]	Showers at night.
15	9 a.m.	84·[illegible]	[illegible]·8	82·4	[illegible]	·855	77	30·010	82·0	E.	8·07	Cm.	9	0·14	
	3 p.m.			82·9	[illegible]	·852	76	29·930	82·0	E.	5·01	Cir. Cm.	8		Showers at night.
16	9 a.m.	85·2	77·8	82·4	78·6	·898	81	·996	82·0	E.N.E.	5·20	Cm.	7	0·04	
	3 p.m.			83·8	78·6	·871	76	·912	83·2	E.N.E.	5·20	Cm. st.	10		Rain at night.
17	9 a.m.	85·0	76·0	79·0	75·8	·830	84	·966	78·5	N.	Light	Nim.	10	0·22	
	3 p.m.			78·4	75·7	·836	86	·904	78·5	N.N.W.	Vy. light	St.	10		Showery. Rain at night.
18	9 a.m.	78·5	73·9	79·6	77·1	·880	87	·936	79·0	N.E.	Light	Cm. st.	10	1·41	
	3 p.m.			78·5	75·1	·806	82	·840	77·7	N. b. W.	Vy. light	Cm. st.	10		Rain in the forenoon.
19	9 a.m.	81·6	73·6	79·8	76·7	·858	85	·916	80·0	N.	Vy. light	Cm.	9	1·89	
	3 p.m.			81·1	76·4	·819	78	·816	80·5	N.	Vy. light	Cm. st.	9		Thunder and lightning with rain in the evening.
20	9 a.m.	82·0	73·7	81·3	77·7	·877	82	·876	81·7	N. b. W.	3·94	Cm.	5	0·28	
	3 p.m.			84·4	77·9	·830	70	·808	82·0	N. b. W.	4·12	Cm.	1		Rain at night.
21	9 a.m.	85·0	74·9	78·1	74·7	·795	82	·880	78·0	0	Calm	Cm.	3	0·33	
	3 p.m.			83·0	77·1	·815	72	·844	82·0	N.W.	Vy. light	Cm.	5		
22	9 a.m.	83·0	75·1	82·1	76·9	·824	75	·966	82·5	N.N.W.	Vy. light	Cm.	1	0·00	
	3 p.m.			85·7	78·2	·822	67	·912	84·0	N.	3·04	Cir. Cm.	3		
23	9 a.m.	86·5	75·9	78·6	74·7	·787	80	30·044	78·5	0	Calm	St.	9	0·01	
	3 p.m.			86·3	79·6	·879	69	29·980	82·8	E.	1·79	Cm.	6		
24	9 a.m.	85·3	77·0	84·0	79·6	·918	78	30·076	84·0	N.E.	3·76	Cm.	5	0·02	
	3 p.m.			86·5	80·3	·909	71	·006	83·5	E.N.E.	3·04	Cm.	3		
25	9 a.m.	86·2	77·4	83·6	78·6	·876	76	·136	83·5	N.N.E.	1·79	Cm.	5	0·00	
	3 p.m.			85·9	79·6	·887	71	·060	84·0	E.	3·22	Cm.	6		
26	9 a.m.	86·0	77·0	82·1	77·0	·828	76	·156	81·8	E.S.E.	5·38	Cm.	9	0·00	
	3 p.m.			83·6	77·2	·809	70	·092	82·5	S.E.	6·81	Cm.	6		
27	9 a.m.	84·2	76·9	83·0	76·9	·806	71	·116	84·0	E.S.E.	7·80	Cm.	2	0·00	
	3 p.m.			85·1	77·7	·811	66	·016	83·0	S.E.	5·19	Cm.	6		Rain at night.
28	9 a.m.	85·0	[illegible]·0	81·0	77·5	·872	82	·012	80·0	E.S.E.	8·60	Cm.	9	0·30	Light showers.
	3 p.m.			80·1	76·3	·832	81	29·956	79·8	S.E.	8·96	Cm.	10		
29	9 a.m.	80·0	75·2	80·8	74·9	·758	71	30·046	81·5	S.S.E.	8·18	Cm.	7	0·00	
	3 p.m.			79·7	73·8	·729	71	29·988	80·0	E.	8·96	Cm. st.	10		Some rain at night.
30	9 a.m.	82·4	75 [illegible]	80·6	73·8	·715	68	30·068	82·0	E.	9·32	Cm.	3	0·04	
	3 p.m.			79·3	72·9	·698	69	29·986	80·0	E.	11·11	St.	10		
Means	9 a.m.	8·37	75 [illegible]	80·6	76·1	·815	78	30·001	80·6	Total Rain in month			In. 10·73		
	3 p.m.			83·3	77·2	·815	71	29·931	81·3						


165
170
10
15
20
Brougham R.
Tronelin I.
Disappointment I.
Volcano I.
Matema or Swallow I.
Santa Cruz
Santa Cruz Is.
Tupua
Vanikoro
Cherry I.
Mitre I.
Map
of a Portion of
MELANESIA.
Tucopia
Torres Is.
Vatu
Valua (Saddle I.)
Vanua-lava
Mota (Sugarloaf I.)
Banks Is.
Santa Maria
I. St. Claire
C. Cumberland
Mera lava (Star I.)
C. Quiros
Spirito Santo
Lepers
Maiwo (Aurora I.)
C. Lisburne
Bougainville Str.
St. Bartholomew
Penticost I.
Mallicolo
Ambrym
Api I.
Mai (3 Hills I.)
Tongoa (Shepherd Is.)
Cooks R.
2 Hills I.
Havannah H.
Fate (Sandwich Is.)
Bligh R.
Erromango
Tanna
Futuna
Astrolabe R.
Devarenne Str.
Balade H.
Beaupré Is.
Uea
Aneiteum
Suaka B.
P. Kanala
Lifou
P. Bouquet
C. Goulvain
Maré
Durand R.
Q. Charlotte Foreld.
I. of Pines
Walpole I.
NEW CALEDONIA
LOYALTY Is.
NEW HEBRIDES
Parker, Oxford & London.
J. Arrowsmith.

THE MELANESIAN MISSION.

Previously to the year 1848 no attempt had been made by the Church of England to carry the Word of Life to the inhabitants of the South Sea Islands. In that year Bishop Selwyn made his first missionary voyage to the Loyalty and Southern New Hebrides Islands.

In the year 1850 the Australasian Board of Missions was formed, and the special task of visiting the Southern Islands of the Western Pacific was entrusted to the Bishops of New Zealand and Newcastle, New Zealand being selected as the head-quarters of the Mission. The Bishop of Newcastle was, however, able to accompany the Bishop of New Zealand on one voyage only to the Islands, and the mission has been carried on since that time by Bishop Selwyn alone.

The extent of his missionary labours has been greatly increased since the time when his little schooner of twenty-three tons carried him and his Melanesian scholars from the Loyalty Islands, New Caledonia, Aneiteum, Futuna, and Erumanga, to their summer home at St. John's College, Auckland, and again at the approach of winter took them back to their several islands. But the same mode of carrying on the work of the Mission which the Bishop commenced in the little "Undine," was followed out by him when he sailed in the "Border-Maid" and the "Southern Cross."

A Mission vessel of some kind, in which to visit the Islands and to bring away and return scholars, and a home for them while in New Zealand, were essential to the carrying out this plan.

Other considerations would regulate the size of the Mission

vessel and of the Mission buildings, but some means of locomotion, and some place to live in while on shore, were necessary.

There are, at a moderate calculation, from 150 to 200 islands lying between New Zealand and New Guinea in a state of absolute heathenism, in many of which no white man has ever been seen, in all of which the languages are wholly unknown, or known only in some instances to the Bishop's small party.

The problem was, how is the Gospel to be communicated to these small islands, scattered over so wide an expanse of ocean, and inhabited by tribes of various races, among whom so great a diversity of languages and dialects prevails, that of twenty-nine islands (exclusive of those on which more closely related dialects of the great Polynesian language are spoken) it may be asserted that each one possesses a dialect peculiar to itself, while in many cases two, three, and four different dialects are spoken on the same island?

Bishop Selwyn believed that the only practicable method was that of associating native teachers with English missionaries. The great hope of evangelizing and providing for the permanent establishment of Christianity in these islands lay, he considered, in training up young men from every part of the Mission field to become eventually the teachers of their own people.

Many years may elapse before such a result can be obtained, but the work must be shaped with reference to it from the first. It is already found to be difficult in New Zealand to keep up an adequate supply of English missionaries, in consequence of which greater attention is being given at this moment than at any previous time to the training up of the most promising men from the various Mission stations to be ordained as missionaries to their countrymen.

This is a principal object that has been kept in view in bringing away natives of the islands to spend the warm months of the year in New Zealand, in the hope that by repeated visits they might gradually be educated to become useful in their turn to their own people.

Not less than eighty islands have now been visited, and every voyage has confirmed the belief that almost every island must be regarded as possessing a distinct dialect of its own; so that the importance of deriving teachers from each and every island, who

can tell their own people in their own language what they have themselves been taught, is more than ever apparent.

But all persons who have lived with young converts from heathenism know well how great are their trials and temptations. The employment of native agency does not supersede the necessity of obtaining English missionaries.

The Bishop's hope is that it may please God to move the hearts of many men to join this Mission, so that the work of educating native teachers may advance rapidly, and a sufficient number of English missionaries may always be dwelling among the islanders to assist the young converts, and watch over the growth of the island Churches.

A reference to the chart of the islands which have been visited by the Mission vessel will shew at once the facilities which are afforded for carrying out such a system by their geographical distribution into separate groups.

The present circumstances of these islands may be thus stated:—

Lifu and Nengone, in the Loyalty Group, have for some years been occupied by missionaries sent thither by the London Mission Society; while native teachers from Samoa and Rarotonga are living in Toka and Uea, two islands from the same group. On the Island of Faté, in the New Hebrides, they have placed teachers also.

Aneiteum, Tana, and Erumanga, are occupied by Presbyterian missionaries sent thither from Nova Scotia and Scotland. The small islands of Futuna and Niua have received teachers from Aneiteum. New Caledonia and the Isle of Pines are in the hands of the French.

The islands now occupied, as above stated, by the London Mission Society or by Presbyterian missionaries have been for many years visited by Bishop Selwyn in the course of his missionary voyages among the islands of the Western Pacific Ocean. Mr. Geddie had not arrived at Aneiteum when the Bishop made his first voyage among the islands. Samoan and Rarotongan teachers had been located at Nengone, Lifu, the Isle of Pines, Futuna, Tana, Erumanga, and Faté.

No English missionary was living anywhere among these islands at that time. The Bishop year by year making his voyages in these

seas, gave much assistance to these teachers, which has been thankfully acknowledged in a book written by a member of the London Missionary Society; while from Nova Scotia and Scotland he has received resolutions passed in formal assemblies, expressive of their gratitude to him for the aid which he has afforded to their Mission. With the Loyalty Islands especially he has been closely connected. At the request of the native teachers residing on them he took young men away with him to New Zealand, and both at Nengone and Lifu their influence has been powerfully exercised for good upon the people. But it is with the islands lying to the north and north-west of Faté (or Sandwich Island) that the Melanesian Mission is principally concerned, and the present position and future hopes of this Mission will be most easily understood if the geography of this portion of the South Pacific be borne in mind.

The northern division of the New Hebrides group from Faté Island to Aurora Island, with Malicolo and Spirito Santo to the westward, constitute one section of the field of work.

The next group in order to the northward is that of the Banks' Islands, with which may be reckoned the Torres Islands to the westward.

Still going northward we come to the Santa Cruz Archipelago, including Tubua and Vanikoro to the south, and Taumako (Duff's Islands) to the north.

From thence a westerly course of about three hundred miles brings the Mission vessel to the easternmost islands of the Solomon group.

Speaking generally, it may be said that each group of islands possesses its own language, as each separate island of the group possesses its own distinct dialect of a language common to all. In very few cases does the dialect of any one island sufficiently resemble the dialect spoken in the next island to enable their respective inhabitants who dwell inland to communicate freely with each other. Where the islands lie within a few miles one of another there are always many persons who, from their roving habits, are frequently passing about from one part of the group to another, and such persons speak generally two or three dialects: many others, who are not such advanced linguists, know enough

to understand a native of another island speaking his own dialect, and they carry on their conversation each man speaking in his own tongue. On many islands, probably on most of them, several dialects are spoken. For example: At Vanua Lava, in the Banks' Islands, at least three dialects are spoken. At Valua (Saddle Island), only three or four miles distant from the north-east end of Vanua Lava, there are two dialects distinct from each other, and both distinct from the three dialects of Vanua Lava. Mota (Sugar-loaf Island) has, again, two dialects not widely distinct from each other, but unlike any other dialect spoken in the group. At Ureparapara (Bligh Island) another dialect prevails. Mera-lava (Star Island) has, again, its own dialect. With the dialects of Gaua (Santa Maria) we are not yet acquainted. The natives of the neighbouring islands say that they cannot understand them.

But although these dialects for practical purposes are quite distinct, yet a moderate acquaintance with one or two of them is sufficient to satisfy any person at all accustomed to a comparison of languages that they are all philologically related as members of the same family.

And so also in reference to the different clusters or groups of islands. The type of language that prevails in each group is characteristic of that group, but the affinity between the languages of these groups becomes year by year more and more apparent.

Of all these four archipelagoes it may be asserted that they belong to the same great family of languages, or that there is in each language or dialect something that is common to all, though in many cases it may be difficult to detect the principle of connection between them.

There is every reason to expect that a more accurate acquaintance with these languages and their dialects will satisfactorily establish their relationship with each other. It is quite certain that the Polynesian element enters widely into the composition of the languages of the Northern New Hebrides, Banks, and eastern portion of the Solomon Islands. Several small islands to the west of the ethnological limits assigned to Polynesia are inhabited by tribes of pure Polynesian descent.

At present there are four comprehensive classes of languages to

deal with, following the law of the geographical distribution of the groups of islands.

The Bishop's plan is, that assuming only four English missionaries engaged in this work, each one should be connected with one of these groups of islands, and be placed in charge of that section of the Central School to which natives from the group to which he was appointed belonged.

If more men are led to join the Mission, new stations may be formed in different parts of each group, and so fresh subdivisions may be from time to time made, as the work advances. Native teachers from each island might in process of time be located in the different islands of the group. In each archipelago there exists at least one harbour, in which the Mission vessel might for a time lie securely at anchor, while during the winter season the various islands of each archipelago, with some few exceptions, could easily be visited in an open boat.

In this manner missionaries might be located in the islands, either permanently or during the winter season only, according as the particular locality is found to be healthy or sickly, and according as the nature of the work to be done and the circumstances of each island or archipelago may require any modifications of the general system. One great object would be to endeavour to gather around the missionary young men from the various islands of the group, and to educate them to fill, by God's blessing, the posts of teachers and eventually missionaries, each one in his own island.

The Mission vessel is the means of connecting these groups with each other, and all with New Zealand; as the missionary's boat keeps up the communication between the various islands of each group. Thus a regular and frequent system of visitation would be maintained between all the members of the Mission, located as they would be in distant and newly-occupied lands.

As in each group of islands the station occupied by the missionary would form a centre, to which young men of promise might be brought from the various islands within reach of the missionary's boat; so during the summer months the Mission station at Kohimarama, in New Zealand, would be the centre, to which young

men recommended by the missionaries might be brought together from all the islands within reach of the Mission vessel. This would tend to combine a unity of teaching with a wide diffusion of things taught.

Many young men would also be moving about in the vessel, as she sailed from one group of islands to another during the winter months, and made visits of more or less duration in each part of the whole Mission field. Such a plan offers great facilities for opening communication with the inhabitants of islands not as yet well known to us. Natives are easily induced to take a cruise of a few weeks, and during these short voyages many opportunities occur of acquiring their confidence and learning their language.

The necessary buildings for the accommodation of scholars during their residence in New Zealand have lately been erected at Kohimarama, an estate of 157 acres of land, situated on the southern shore of Auckland Harbour, and about three miles to the east of the town. The situation is admirably suited to the purpose of a college for natives of tropical islands, being protected from cold winds by the natural slope of the ground. Moreover, bathing, boating, and fishing are the natural occupations of Melanesians, and all may be enjoyed in perfection at Kohi-marama.

The expense of these buildings has been defrayed by the liberality of Miss Yonge, who has devoted the entire proceeds of her book, "The Daisy Chain," to the purposes of the Mission. Already the Bishop has received from this lady a sum little short of £2,000. £600 has been given by Sir John Patteson for the same object.

The Melanesian Mission is supported, first, by the income derived from the Endowment Fund of £10,000, of which £3,500 has lately been invested in the purchase of land in the immediate neighbourhood of Kohi-marama; £500 has been lent to the College at Christ Church, Canterbury; £1,000 is invested in land near Auckland, and the remainder is invested at present in English securities.

Secondly, by the annual contributions of friends of the Mission in England, who meet at Eton year by year on St. Barnabas Day to commend this work to God in prayer and Holy Communion. The large sum of £500 was paid regularly to the account of the

Bishop of New Zealand until the year 1859, since which time there has been an increase of £200 in each year, making the whole sum now contributed £700 per annum.

Thirdly, by collections and subscriptions towards the support of the Mission in New Zealand and Australasia.

Fourthly, by money paid into the Mission Fund on the private account of the Bishop of New Zealand and the new Bishop of the Islands.

Bishop Selwyn has hitherto been enabled in this way, though not without difficulty, to meet the current expenses of each year. But further subscriptions are earnestly solicited to enable the Mission to provide for the maintenance of an increased number of missionaries and teachers.

In 1855 the Rev. J. C. Patteson, Fellow of Merton College, Oxford, a son of the eminent Judge, Sir John Patteson, animated by a spirit congenial with that of Bishop Selwyn, joined him as his missionary chaplain. He accompanied the Bishop in all his subsequent visits to the Melanesian Islands, and afterwards supplied his place. In 1861 he was consecrated missionary bishop for those islands.

The present working staff of the Melanesian Mission consists of Bishop Patteson, and the Rev. Messrs. Pritt, Dudley, and Kerr. Mr. Kerr was an officer in the Royal Navy, and the peculiar nature of the work renders his services particularly valuable.

The "Southern Cross," which had been built specially for the Mission, was lost on the coast of New Zealand on her return from the Melanesian Islands in 1860. As the success of the Mission depends upon the possession of a proper Mission vessel, great exertions were made by the friends of the Mission to replace the lost schooner. These efforts were so far successful that the new Mission schooner, "Southern Cross," built by Messrs. Money Wigram and Sons, sailed from Southampton for Auckland on the 12th of November, 1862. The total expenses of building, insuring, and provisioning the vessel, together with the wages of the crew, amounted to £5,000. Towards this sum £4,496 had been raised by subscription, rendering it necessary to borrow £500 to defray the remainder of the expenses. Since the loss of the original

"Southern Cross," the expense of chartering vessels at Auckland for the Mission work has fallen very heavily upon the Melanesian fund.

The current expenses of the Mission are carried on by supplementing the account with sums from other sources, which should properly be used to increase the General Endowment Fund. To enable the work to be carried on at the present scale, subscriptions in New Zealand, Australia, and England together are needed to the extent of £1,400 or £1,500 a-year, an amount which there should be little difficulty in securing.

The following letter from Bishop Patteson gives a most delightful description of the nature of the work of the Melanesian Mission:—

Letter from the Right Rev. John Coleridge Patteson, D.D.

"*St. Andrew's College, Kohi-marama,*
"*Nov.* 11, 1862.

"MY DEAR * * *

"We returned on the 7th instant from a voyage of such unusual interest that I am induced to send you at once a short account of it. Indeed, I am *bound* to communicate the results of each voyage that I am enabled to make among the Melanesian Islands, not only to the Church in New Zealand, of which this Mission is an integral part, and to the Churches of Australasia, which in their several Synods are recognising this Mission as a special field assigned to them by the providence of God, but to you also in England, who have always mainly supported the Mission, and now more especially by your munificent donations to the new 'Southern Cross' have shewn your hearty desire to co-operate with us in carrying on our common work.

"You will have seen already the subscription list in our last Report, and you can easily imagine the joy with which I entered the increasing donations from no less than nine Australasian dioceses. There is naturally nothing which I can desire more than the full recognition of this work as the work of the Church at large, by which we are sent to this particular portion of the Mission field.

You have noticed, probably, that the sum of £1,033 5s., subscribed in this part of the world, was carried to the general account of the Mission. This large sum was contributed without any special appropriation of it on the part of the donors, and I was unable to remit it to England for the 'Ship Fund:' it was all required for the current expenses of the Mission, and there is still a large balance in favour of the Treasurer. This is the explanation of the fact that no more money was sent home for the ship account. That there is here an increasing interest in the Mission, and more and more readiness to contribute freely to its support, I can most thankfully testify.

"When you read what I have now to tell you, you will understand how thankful I am to hear all that has been done about the new 'Southern Cross.' From the drawings which I found on my return she appears to be admirably suited for our work. As I hope to spend six months of each year at sea, it is desirable that every facility should be afforded for carrying on a really good working school on board; and the accommodation in this vessel is such as to enable us not only to take a large number of scholars, but to teach them, as I hope, almost as well on board as on shore, where all the appliances of a regular school apparatus are at hand. May God bless all our dear friends who have given so largely of their substance for this purpose! You can hardly imagine the extreme importance to us of such a vessel: all depends, humanly speaking, upon it.

"We chartered the 'Sea-breeze' schooner in June last for four months: she is a vessel of seventy tons register, a little larger than the old 'Southern Cross,' and as well suited for our purpose as a vessel can be which is built to carry passengers in the ordinary way. No voyage can of course equal in importance those early expeditions of the Primate, when he sailed in his little schooner among seas unknown, to islands never before visited, or visited only by the sandal-wood traders. But I never recollect myself so remarkable a voyage as this last. I do not mean that any new method was adopted in visiting islands, or communicating with the natives. God gave to the Bishop of New Zealand wisdom to see and carry out from the first the plan, which more and more ap-

proves itself as the best, and perhaps the only feasible plan, for our peculiar work. But all through this voyage, both in revisiting islands well known to us, and in recommencing the work in other islands, where, amidst the multitude of the Primate's engagements, it had been impossible to keep up our acquaintance with the people, and in opening the way in islands now visited for the first time, from the beginning to the end, it pleased God to prosper us beyond all our utmost hopes. I was not only able to land on many places where, as far as I know, no white man had set foot before, but to go inland, to inspect the houses, canoes, &c., in crowded villages, (as at Santa Cruz,) or to sit for two hours alone amidst a throng of people, (as at Pentecost Island,) or to walk two and a half miles inland, (as at Tasiko or Apée). From no less than eight islands have we for the first time received young people for our school here, and fifty-one Melanesian men, women, and young lads are now with us, gathered from twenty-four islands, exclusive of the islands so long known to us of the Loyalty Group. When you remember that at Santa Cruz, e. g., we had never landed before, and that this voyage I was permitted to go ashore at seven different places in one day, during which I saw about 1,200 men; that in all these islands the inhabitants are, to look at, wild, naked, armed with spears and clubs, or bows and poisoned arrows; that every man's hand (as, alas! we find only too soon when we live among them) is against his neighbour, and scenes of violence and bloodshed amongst themselves of frequent occurrence; and that throughout this voyage (during which I landed between seventy and eighty times) not one hand was lifted up against me, not one sign of ill-will exhibited; you will see why I speak and think with real amazement and thankfulness of a voyage accompanied with results so wholly unexpected. I say *results*, for the effecting a safe landing on an island, and much more the receiving a native lad from it, is in this sense a result, that the great step has been made of commencing an acquaintance with the people. If I live to make another voyage, I shall no longer go ashore there as a stranger. I know the names of some of the men; I can by signs remind them of some little present made, some little occurrence which took place; we have already something in common, and as far as they know

me at all, they know me as a friend. Then some lad is given up to us, the language learned, and a real hold on the island obtained.

"The most distant point we reached was the large island Ysabel, in the Solomon Archipelago. From this island a lad has come away with us, and we have also a native boy from an island not many miles distant from Ysabel called Anudha, but marked in the charts (though not correctly) as Florida.

"It would weary you if I wrote of all the numerous adventures and strange scenes which in such a voyage we of course experience. I will give you, if I can, an idea of what took place at some few islands, to illustrate the general character of the voyage.

"One of the New Hebrides islands near the middle of the Group was discovered by Cook, and by him called 'Three Hills.' The central part of it, where we have long had an acquaintance with the natives, is called by them 'Mai.' Some six years ago we landed there, and two young men came away with us, and spent the summer in New Zealand. Their names were Petere and Lauri; the former was a local chief of some consequence. We took a peculiar interest in this island, finding that a portion of the population consists of a tribe speaking a dialect of the great Polynesian language of which another dialect is spoken in New Zealand. Every year we have had scholars from Mai, several of whom can read and write. We have landed there times without number, slept ashore three or four times, and are well known, of course, to the inhabitants.

"The other day I landed as usual among a crowd of old acquaintances, painted and armed, but of that I thought nothing. Knowing them to be so friendly to us, instead of landing alone I took two or three of our party to walk inland with me; and off we started, Mr. Dudley and Wadrokal being left sitting in the boat, which was, as usual, a short distance from the beach. We had walked about half a mile before I noticed something unusual in the manner of the people, and I overheard them talking in a way that made me suspect that something had happened which they did not want me to know. Petere had not made his appearance, though in general the first to greet us, and on my making enquiries for him, I was told that he was not well. Not long afterwards I overheard

a man say that Petere was dead; and taking again some opportunity that offered itself for asking about him, was told that he was dead, that he had died of dysentery. I was grieved to hear this, because I liked him personally, and had expected help from him when the time came for commencing a Mission station on the island. The distance from the beach to the village where Petere lived is about a mile and a half, and a large party had assembled before we reached it. There was a great lamentation and crying on our arrival, during which I sat down on a large log of a tree. Then came a pause, and I spoke to the people, telling them how sorry I was to hear of Petere's death. There was something strange still about their manner, which I could not quite make out; and one of our party who was not used to the kind of thing did not like the looks of the people, and the clubs and spears. At last one of them, an old scholar of ours, came forward and said, 'The men here do not wish to deceive you; they know that you loved Petere, and they will not hide the truth; Petere was killed by a man in a ship, a white man, who shot him in the forehead.' Of course I made minute enquiries as to the ship, the number of masts, how many people they saw, whether there was anything remarkable about the appearance of any person on board, &c. The men standing round us were a good deal excited, but the same story was told by them all.

"After awhile I walked back to the beach, no indication having been made of unfriendliness, but I had not gone more than a quarter of a mile when three men rushed past me from behind, and ran on to the beach. Meanwhile Mr. Dudley and Wadrokal in the boat were rather uneasy at the manner of the people standing near them on the reef; and they, too, suspected that something unusual had occurred. Presently they saw these three men rush out of the bush on to the beach and distribute *kava* among the people, who at once changed their manner, became quite friendly, and soon dispersed. It was quite evident that a discussion had taken place in shore as to the treatment we were to receive; and these men on the beach were awaiting the result of the discussion, prepared to act accordingly. There was scarcely any danger in our case of their deciding to injure us, because they know us well; but had we been strangers, we should have been killed, of course: their practice

being, naturally enough, to revenge the death of a countryman at the arrival of the next man who comes from what they suppose to be their enemies' country.

"This story may shew you that caution is necessary long after the time that a real friendship has commenced and been carried on. We never can tell what may have taken place during the intervals of our visits. I returned to the village with Mr. Kerr and Mr. Dudley and slept ashore, thinking it right to restore mutual confidence at once: and there was not the slightest risk in doing so.

"Now let me tell you about an island called Ambrym, lying to the south of Aurora and Pentecost, the two northernmost islands of the New Hebrides group.

"Ambrym is a grand island, with a fine active volcano—so active on this last occasion of our visiting it that we were covered and half blinded by the ashes; the deck was thickly covered with them, and the sea for miles strewed with floating cinders. We have repeatedly landed in different parts of the island, but this time we visited an entirely new place. There was a considerable surf on the beach, and I did not like the boat to go near the shore, partly on that account, but chiefly because our rule is not to let the boat approach too near the beach, lest it should be hauled up on shore by the people and our retreat to the schooner cut off. So I beckoned to some men in a canoe, (for I could not speak a word of the language,) who paddled up to us and took me ashore.

"As I was wading to the beach, an elderly man came forward from the crowd to the water's edge, where he stood holding both his arms uplifted over his head. Directly that I reached him, he took my hand and put it round his neck, and turned to walk up the beach. As I walked along with him through the throng of men, more than three hundred in number, my arm all the while round his neck, I overheard a few words which gave me some slight clue as to the character of their language, and a very few words go a long way on such occasions. We went inland some short distance, passing through part of a large village, till we came to a house with figures, idols or not I hardly know, placed at some height above the door.

They pointed to these figures and repeated a name frequently, not unlike the name of one of the gods of some of the islands

further to the north; then they struck the hollow tree, which is their native drum, and thronged close round me, while I gave away a few fish-hooks, pieces of red braid, &c. I asked the names of some of the people, and of objects about me, trees, birds, &c. I was particularly struck with two boys who kept close to me. After some time I made signs that I would return to the beach, and we began to move away from the village; but I was soon stopped by some men, who brought me two small trees, making signs that I should plant them.

"When I returned to the beach, the two boys were still with me, and I took their hands and walked on amidst the crowd. I did not imagine that they would come away with me, and yet a faint hope of their doing so sprang up in my mind, as I still found them holding my hands, and even when I began to wade towards the boat still close by my side in the water. All this took place in the presence of several hundred natives, who allowed these boys to place themselves in the boat and be taken on board the schooner. They are now here at Kohi-marama, I am thankful to say, teaching me their language, and already beginning to read short words in it themselves. This is a fair illustration of a first visit at an island where all goes well, where every one seems friendly, and confidence is at once established, though we seldom obtain any scholars on our first visit. It is one of the remarkable facts connected with this voyage, that we have here now natives of several islands, or parts of islands, visited during the last winter for the first time.

"I was somewhat anxious about revisiting an island called Tikopia. Once we were there, five or six years ago. The island is small, and the inhabitants probably not more than three or four hundred. They are Polynesians, men of very large stature, rough in manner, and not very easily managed. I landed there and waded across the reef among forty or fifty men. On the beach a large party assembled. I told them, in a sort of Polynesian patois, that I wished to take away two lads from their island, that I might learn their language, and come back and teach them many things for their good. This they did not agree to. They said that some of the full-grown men wished to go away with me; but to this I in my turn could not agree. These great giants would be wholly un-

manageable in our school at present. I went back to the edge of the reef—about three hundred yards—and got into the boat with two men. We rowed off a little way, and I attempted, more quietly than the noisy crowd on shore would allow, to explain to them my object in coming to them. After awhile we pulled back to the reef, and I waded ashore again; but I could not induce them to let me take any one away who was at all eligible for the school. Still I was very thankful to have been able twice to land and remain half an hour or more on shore among the people. Next year (D. V.) I may be able to see more of them, and perhaps may obtain a scholar, and so open the island. It is a place visited by whalers, but they never land here, and indeed the inhabitants are generally regarded as dangerous fellows to deal with, so I was all the more glad to have made a successful visit.

"Nothing could have been more delightful than the day I spent in making frequent landings on the north side of Santa Cruz. This island was visited by Spaniards, under the command of Mendana, nearly three hundred years ago. They attempted to found a colony there, but after a short time were compelled by illness, and the death of Mendana and his successor, to abandon their endeavour. It is apparently a very fertile island, certainly a very populous one. The inhabitants are very ingenious, wearing beautiful ornaments, making good bags woven of grass stained with turmeric, and fine mats. Their arrows are elaborately carved, and not less elaborately poisoned; their canoes well made, and kept in good order. We never before landed on this island, but the Primate long before I was in this part of the world, and two or three times since, had sailed and rowed into the bay at the north-west end, called Graciosa Bay, the fine harbour in which the Spaniards anchored. I went ashore this last voyage in seven different places, large crowds of men thronging down to the water's edge as I waded to the beach. They were exceedingly friendly, allowed me to enter the houses, sit down and inspect their mode of building them; they brought me food to eat, and when I went out of the houses again, let me examine the large sea-going canoes drawn up in line on the beach. I wrote down very many names, and tried hard to induce some young people to come away with me, but after we had pulled off

some way their courage failed them, and they swam back to the shore.

"Two or three of the men took off little ornaments and gave them to me; one bright pretty boy especially I remember who took off his shell necklace and put it round my neck, making me understand partly by words, but more by signs, that he was afraid to come now, but would do so if I returned as I said in eight or ten moons.

"Large baskets of almonds were given me, and other food also thrown into the boat. I made a poor return by giving some fish-hooks and a tomahawk to the man whom I took to be the person of most consequence. On shore the women came freely up to me among the crowd, but they were afraid to venture down to the beach. Now this is the island about which we have long felt a great difficulty as to the right way of obtaining any communication with the natives. This year, why and how I cannot tell, the way was opened beyond all expectation. I tried hard to get back from the Solomon Islands so as to revisit it again during the voyage, but we could not get to the eastward, as the trade wind blew constantly from that quarter.

"At Leper's Island I had just such another day—or rather two days were spent in making an almost complete visitation of the northern part of the island; the people were everywhere most friendly, and I am hoping to see them all again soon, when some may be induced to join us.

"It would be the work of days to tell you all our adventures: how at Malanta I picked two lads out of a party of thirty-six in a grand war canoe going on a fighting expedition—and very good fellows they are: how we filled up our water-casks at Aurora, standing up to our necks in the clear cool stream rushing down from a cataract above, with the natives assisting us in the most friendly manner: how at Santa Maria, which till this year we never visited without being shot at, I walked for four or five hours far inland wherever I pleased, meeting great crowds of men all armed and suspicious of each other — indeed, actually fighting with each other—but all friendly to me: how at Spirito Santo, when I had just thrown off my coat and tightened my belt to swim ashore through something of a surf, a canoe was launched,

and without more ado a nice lad got into our boat and came away with us, without giving me the trouble of taking a swim at all: how at Florida Island, never before reached by us, one out of some eighty men, young and old, standing all round me on the reef, to my astonishment returned with me to the boat, and without any opposition from the people, quietly seated himself by my side and came away to the schooner: how at Pentecost Island, Tarionda, (a lad whom the Primate in old days had picked up in his canoe paddling against a strong head wind, and kept him on board all night, and sent him home with presents in the morning,) now came away with me, but not without his bow and poisoned arrows, of which I have taken safe possession: how Misial felt sea-sick and home-sick for a day or two, but upon being specially patronized by the cook soon declared that no place could compare with the galley of a Mission vessel, to the truth of which declaration the necessity of enlarging his scanty garments soon bore satisfactory testimony: how at Ysabel the young chief came on board with a white cockatoo instead of a hawk on his wrist, which he presented to me with all the grace in the world, and with an enquiry after his good friend Captain Hume of H.M.S. 'Cordelia,' who had kindly taken me to this island in the winter of 1861. I think I could manage to entertain a party of young children, and possibly some of their parents, too, for a few hours with the history of our last voyage, more full than usual of interesting scenes and incidents; but you will more care to know—what is to be the end of all this? Is it our business to sail among Melanesian Islands, land as often as we can, bring away as many scholars as are disposed to come away with us—and nothing more?

"These are the very questions I want to have an opportunity of answering: and the best answer, perhaps, is given by telling you the history of our connection with the island of Mota in the Banks' cluster of islands. There we have already begun to carry out the system which will I trust before long be at work in many islands, and of which these introductory visits to islands are the first stage.

"Five years ago we thought it better not to land there; we remained sitting in the boat, and exchanged presents only with men swimming about us.

"The next year two lads came away with us, just as many have this year for the first time joined us from *their* islands. When we went back again, after spending the summer in New Zealand, I slept ashore, and queer stories they tell us now of what they thought of that wonderful stranger; the opinion at length prevailing, that I was one Porisris, who had died at Mota, but who had now returned in another form to his own land. It was evident, they said, that it must be so, for this unknown person went to the house which Porisris had occupied, and slept there, and it was consequently no less clear, that every man when he died went to New Zealand, the country from which Porisris had returned, and there passed through certain changes till he re-appeared in his own land. They have other ideas, thank God, on these matters now.

"When we were making up our party in that year for New Zealand, many Mota scholars came with us. Then it was that we reduced the language to writing, printed elementary books, &c. The next winter I passed with Mr. Dudley in the island. No man as yet stirred about without his bows and arrows; no man from one village, except under certain circumstances, felt sure of being able to trust himself in any other. A strange religious ceremony, in which some hundreds of people were more or less concerned, went on for two months in the very village in which our little hut was placed. We could not obtain any boys from any other village of the island to come and live with us; we had only a kind of desultory school daily at the village where we lived, and we went daily to different parts of the island, gathering small parties of people to what by courtesy was called school. After three or four months we went back to New Zealand, carrying with us a party of lads from Mota, of whom we had made some trial during the winter. Some of them made considerable progress during the summer in New Zealand, and our next winter upon the island which I spent there with Mr. Pritt and Mr. Kerr was very different. The manner of the people was everywhere most friendly, and lads were given up to us from many villages of the island; while some others from other islands of the Banks' Group, and some of our scholars from the Solomon Islands, were also living with us. And now when we returned again to New Zealand our

Summer school began to assume a different appearance; many lads, indeed, were there brought for the first time from their homes, but there was also a goodly band of old scholars, able to read and write, and willing to make themselves useful in many ways, besides the best way of all, viz. setting a good example to the new comers. The last winter spent on this island of Mota has been by far the most hopeful of all. Mr. Pritt and Mr. Dudley were there for nearly three months. During this time fifty scholars were fed, clothed, and taught at the Mission station,—a somewhat grand name for two huts and a good-sized, barn-like schoolroom: more than seventy persons attended the daily school; and a feeling of thorough good-will towards the Mission party prevailed throughout the island. From many villages of Mota and from six adjacent islands boys were brought to this central school, and men and women coming freely from every quarter saw and heard what was going on.

"Now you ought especially to notice this fact, that the cooking, washing, fetching wood and water for this large number of scholars was done by the lads who had been with us in New Zealand, and by the boys whom they taught and worked with. It would have been quite impossible to carry on the school without their regular assistance: and all this labour was voluntarily undertaken by them in their own island, in the sight of their own heathen countrymen idling about. Mr. Pritt had indeed to superintend the whole, and to do many things daily which in England do not usually form part of a clergyman's duty; but the native lads worked on from first to last with perfect regularity and good temper. Besides all this, they taught in the school, and went to the different parts of the island, taking their classes in the various villages. Some of them were made responsible for the boys brought from the adjacent islands, and young persons who only one or two years ago were themselves without any clothing or instruction, might be seen writing down the strange words in these new languages, and working up their vocabularies.

"The change on this island of Mota is so great that we contemplate it with a feeling hard to be described. The verse is perpetually in our minds, 'Thine heart shall fear and be enlarged.'

Now, men may walk where they please in Mota, and unless there be some special quarrel between two or more villages, scarcely a bow or club is seen. There is no reluctance shewn now in sending boys to the school at Alomak, the name of our station, and no fear is entertained of their being ill-treated by the people of the place. How different from our first winter there! And in the neighbouring islands which we visit each voyage we find the most favourable feeling existing. Natives of them all have been with us, and the influence of our Mota scholars, and of our short sojourns at Mota, has extended itself on every side.

"We have now twenty-two scholars here from six of the Banks' Islands; some far more advanced than others, but all of them are trustworthy. Their influence for good upon the school cannot be overrated: indeed, the whole character of our school is changed by it. In no former year have we even attempted to do what is being done here now; we had no one sufficiently well trained to do it. All the necessary cooking for a party of sixty-one is done entirely by Melanesians under the superintendence of Mr. Pritt, and two young persons from Norfolk Island; while gardening and industrial work form part of the daily employment of us all: and in this way the boys grow up to be really useful to us here, and their help will be invaluable to us on their own islands.

"This is all the growth of three or four years: the result, humanly speaking, of bringing away two lads from the Banks' Islands to spend a winter at Lifu five years ago. Six of them will, D.V., shortly be baptized; and others are, we hope, following closely in their steps. There can be little doubt, humanly speaking, that they will soon be competent to act as teachers to their people.

"The ultimate object which we keep in view is the permanent location of native missionaries in their own homes. This whole question of the occupation of the islands by English and native missionaries is much misunderstood. You ought to have the map open before you, and in the first place to bear in mind the great difference in climate between the Eastern and Western islands of the Pacific.

"In Polynesia, in the Eastern islands of the Pacific, English

missionaries have for many years been living. The climate is not unhealthy; the inhabitants all speak dialects of a common language, and natives of one cluster of islands can live without any fear of disease in other groups.

"But in Melanesia no attempt has been made to locate missionaries permanently, if only the five most southerly islands are excepted.

"The two most southerly of all—the Loyalty Islands—differ altogether from the northern islands; they are exclusively of coral formation, with no dense forests and swamps and rank vegetation. Fever and ague are unknown there. Anciteum, Tana, and Erumango have been occupied by Scotch and Nova Scotia missionaries.

"In discussing the mode by which these islands should be occupied, you must remember that it is generally assumed that a permanent occupation of an island by English missionaries is the only way by which Christianity can be introduced into it.

"What I want you to see is, that the attempt has for some years been made to locate permanently *strangers*, almost exclusively from Rarotonga and Samoa, on some few islands, and that the attempt has been followed by the most disastrous results.

"It was quite natural that men coming from the Eastern Pacific should take it for granted that a plan which was found to answer there might be adopted in the Western Pacific also. In the Eastern Pacific natives of Rarotonga Island and of the Samoan Islands had been placed with advantage on other groups. They found there a climate like their own, and a common language and similar habits existing among the inhabitants.

"But in Melanesia the climate is not like the climate of Polynesia, and the languages and dialects are innumerable. In only five or six of the most southerly of the New Hebrides Islands, upwards of seventy Rarotongan and Samoan men, women, and children have died; some few have been killed, the rest have wasted away with fever, ague, and dysentery. The climate of Tana has been found no less unhealthy to the Scotch missionaries, among whom I grieve to say the mortality in the last four years has been very great. The Loyalty Islands need not be considered.

It is known to us all that they form an exception in respect of climate to all other Melanesian islands.

"Now we are principally concerned with islands lying from fifty to four hundred and five hundred miles nearer the Equator than the northernmost of the islands in which all this grievous mortality has taken place. We can have no grounds for supposing them to be more suited to an English constitution than the southern islands; it is reasonable to suppose that the excesssive heat would make them less so.

"What is then to be done? Are we to abandon the hope of placing missionaries in the New Hebrides, Banks', Santa Cruz and Solomon Islands, where already we have established in many places friendly relations with the people; where we can in not a few instances speak their languages, and from many of which we have received scholars, during many years past? No, indeed: there is no need to abandon that hope; there is every reason to look forward to its fulfilment.

"But we must work on towards this object very cautiously: and we must bear in mind the fact, that the work of the English missionaries is to prepare the way in the islands for Melanesian missionaries, and to train natives of Melanesian islands to become missionaries to their own people.

"We cannot occupy these numberless islands with English clergymen. Where are they to come from, in such numbers as to carry on the work in two or three hundred islands? We cannot employ natives of other countries, for the climate is too unhealthy. We must look to natives of each island for doing the work in their island, or (it may be) in islands similar to their own in climate.

"This, then, is our plan. When we have succeeded in obtaining any persons from any given island to come with us to New Zealand, and when we have learned the language fairly well, then we go and live for three or four months in the winter on the island. Even then the Mission vessel ought to call in upon us at intervals of three or four weeks, for we may at once be attacked with fever and ague, or we may find the people less friendly than we had expected.

"The result of our living a short time on the island is that we

win the good-will of some of the people, and carry on continuously the teaching of the lads who have been with us in New Zealand.

"In two or three years, by a repetition of this process, spending always the winter on the island, and returning always with our old scholars to New Zealand for the summer, we may hope to find great changes for the better taking place.

"I have described at length what *has* taken place, thank God, at Mota.

"Now all this time the English missionary, during the time that he is on the island, is trying to prepare the way for the native missionary, who is eventually to be placed permanently upon it. But the most important part of his work is done in New Zealand. It is here that the future missionaries must be trained for their task. It is in the quiet regularity of our College life, and not amidst the distractions of a heathen island, that we must seek, by God's grace, to qualify these young men for their future work.

"If this plan were not rendered necessary by the reasons I have assigned, I still believe it would be by far the best plan for the real permanent work of building up these native Churches. I am fully persuaded that no abiding work would be done by hastily placing imperfectly educated men on heathen islands. The quickest way to occupy the islands of Melanesia is to secure *from these islands* a supply of really competent and earnest men, speaking their own languages, accustomed to the climate, conversant with the habits and modes of thought of the islanders. You may depend upon it that the true nursery of missionaries for the islands is the Central School at Kohimarama.

"I cannot make you comprehend, and if I could, I should be almost afraid to tell you what I believe some of these young people to be. I often think, 'The trials must come soon; it can hardly be possible that they can always remain so thoroughly steady, truthful, industrious, conscientious, good.' I am thinking at this moment, as I write, of not more than six or eight. But of several others I can say with all truth and thankfulness that they are really good boys, in the sense in which one commonly uses the

expression of school-boys. I am not speaking merely of their docility and amiability, but of something much more to be depended upon, and which I am not afraid to call a real sense of duty. Of course no one can judge of this, perhaps none fully believe it, but ourselves. The very youth who to me is a real companion, with whom I can speak of holy things with a certainty of being understood, who brings me his paper of questions and answers thoughtfully worked out, and whose very face, as I teach him, is a sufficient guarantee for his earnestness,—that same youth when some strangers ride round from Auckland is to them perhaps only a curious specimen of a woolly-haired Papuan; his ears are pierced, he is an interesting savage! And I do not wonder at this; how can people be expected to see anything but the outside? You must know the language, and what is more, too, know the *boy*, before you can really tell what he is. Yet I notice gladly what different notions of a Melanesian lad people take away with them after only half-an-hour's visit to Kohimarama: and in Auckland very many persons have forgotten all about Papuans and woolly hair and black teeth, and think of the deep human feelings and sympathies which belong to us all alike, and of other things far more important, which I do not like to write about in such a letter as this.

"I am quite satisfied that these young men could not have been trained on their own islands to be what they are. For I am not speaking only of their religious feelings and good emotions, but of the steady methodical habits which they have acquired. Yesterday, e. g. I was writing part of this letter in our hall. I am pretty well accustomed to think well of Melanesians, but yet I did just lift up my head from my paper at 1.30 P.M., when I saw Padhea and Mai, two lads from Florida and Ysabel, islands more than two thousand miles away, bringing in the plates and pannikins for tea, and arranging them in order, counting them once or twice to see that all were rightly placed. It is only on this last voyage that the Mission vessel ever reached their islands; and they have been with us only two months and a half. The head cook for the week, a Mota lad who himself three years ago had never worn a stitch of

clothing in his life, had taught them by signs three days before what they were to do. The sun was their only time-piece, but they understood very well that it was time now to get the tea-things ready, so they left the party on the beach eating shell-fish, and quietly went about their work. It was nothing to do in one sense, but it was the orderly business-like way of doing it that I liked to see. Two other lads meanwhile were on their way to the dairy to fetch the milk, while the loaves of bread were being cut up into portions of half a pound in weight for each Melanesian, and the tea poured out into pannikins, and our table (the clergymen's table) and the teachers' table furnished with plates, &c. One more lad, the guardian of the knives and spoons, did his share of the work, and then the first bell was rung to summon us all to our meal.

"All this kind of thing goes on three times a-day, and in the course of nine weeks every person in the school has taken his turn at it. We can supply nine youths, intelligent and honest and punctual enough to be our head cooks; and it really *is* rather a surprising thing, that in a few months' time they should have acquired such orderly habits. In an establishment where sixty-one persons have to be fed three times a-day, there is a good deal to be done, and it is done here by five lads, of whom the most intelligent has been from two to four years with us, and the rest are perhaps here for the first, or at most the second time. During the last three weeks we have been as punctual as clock-work; breakfast at 6 A.M., dinner at 12.30, and tea at 6.

"I do not mean to say that this could all be done unless we had amongst us one or more persons able and willing to give directions, and see that they are carried out. Mr. Pritt is kindly doing all this; I hope that very soon he will have no further occasion to do so; the lads are learning all the mysteries of the kitchen—not very abstruse mysteries in our case—as quickly as they can be learnt.

"You will not think these details beneath your notice. At all events I have only done what I am perpetually asked to do, viz. 'enter into details;' perhaps you have had too much of them.

You must not forget that this employs only a ninth part of the scholars, and that it does not interfere with their school hours. Indeed, the same regularity and method are aimed at in school as well as out of it, and the best scholars are the best cooks, gardeners, rowers, &c.

"Now transfer yourself in thought to a Melanesian island. Think what it is to us to land at Mota, e.g., with the certainty of being relieved from the trouble of many things that we must otherwise attend to, by our band of Mota scholars. When we landed there the other day, after an unusually long absence of nearly nine months, the good people carried all our things up the steep ascent to our station, and the cooks for the week set to work at once to cook yams and make tea without a word being said; and this was the first hour they were spending on their own island after nearly nine months' absence. Of course we would not dream of requiring a boy to do such a thing; they *like* to do it, because they are really fellows of the right sort, and partly because they see that we are their servants just as much, and I hope more, than they are ours.

"I believe that among several of these lads there is something of that feeling growing up which we value so much in our public schools at home: the general tone is good; there are boys who would put down lying, stealing, and other bad habits too common among boys in Melanesia, and out of it also, without a word from us, and without our knowing anything about it; boys who know that they have our confidence and prize it; who are honest and open and straightforward, and withal are genuine *boys*, full of mirth, and play, and fun.

"Well; you will think that Melanesian boys must be wonderfully good boys; but first, I am speaking of the best boys, selected carefully after trial to be brought to New Zealand from islands with which we are well acquainted; and secondly, the very point I want to put clearly before you is just this, viz. that it is the training *here* which, by God's blessing, brings about this result.

"I have not had time to put before you many things as clearly

as I could wish to do. But I hope you will gain from this letter some information about the Mission generally, and particularly about our College life here at Kohimarama, where the real systematic training of the future teachers and missionaries of Melanesia is being carried on.

"I remain, my dear friend,

"Very sincerely yours,

"J. C. PATTESON,

"Missionary Bishop."

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